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AN

INTRODUCTION

TO

GREEK GRAMMAR

ON A NEW PLAN.

FOR THE USE OF SCHOOLS AND PRIVATE STUDENTS.

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PREFACE.

To swell a little book by a long preface would be unreasonable: although, therefore, something in the way of apology will naturally be expected from one who undertakes to add another Greek grammar to the long list of those which are already before the public, it will be fitting that this part of the author's task should be dispatched in as few words as possible.

To come then at once to the point, the author conceives that in the elementary works on Greek grammar at present in use, notwithstanding the many improvements which successive authors have made, there still remain several serious defects which it is possible to remove. The principal of these we proceed to notice.

In the first place it may be remarked, in general, that in the models which they exhibit, our grammars do not give a due prominence and precedency to the *standard* or generally approved forms of the language, as distinguished from such as have no claims to that character. We find, on the contrary, a variety of dialectic peculiarities and obsolete or even imaginary forms, m[illegible] equal terms with those forms ch are really i[illegible]e, or even substituted in their e. On the i[illegible] f such a method it is scarcely ssary to dw[illegible] therefore proceed to illustrate neaning by[illegible]ars. In the optative mood, for nple, of th[illegible] the common grammars present learner wi[illegible] forms, one in -αιμι, as τυψαιμι, ch is give[illegible]rd, and another in -εια, as τυψειαι,

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which is called Æolic, and then leave him to comprehend this anomaly as he can. Now the fact is, as is well known, that neither are both these forms in use, nor either of them exclusively, but a certain form that is made up by borrowing some persons from one of them and some from the other. Again, for the imperfect of the verbs τιθέναι and διδόναι we are presented with ετιθην, εδιδων; yet it is certain that these are forms which in the singular number are hardly ever employed. A similar remark may be extended to the aorists εθην and εδων. An erroneous impression is likewise conveyed in regard to those forms both of nouns and verbs which, as actually met with, have commonly undergone contraction, but which in our grammars figure away in their uncontracted state in parallel columns with the contracted examples, as if both equally represented the Greek language; nor is the learner at all clearly apprized that one only is the real model, and the other often no more than a creature of the imagination, and at all events not such a form as he is at liberty to use. Thus, for example, a boy is taught to say τιμαω, τιμῶ, τιμαεις, τιμᾶς, &c. and naturally regarding that as the principal which stands first, he takes τιμαω, a word which is hardly Greek, for the common and proper form of the verb, and will be likely to use it as such when he comes to do his exercise: which would be about as much to the purpose as if in English one should say, *a fourteen-night* for *a fortnight*, or *I sleeped* for *I slept*.

A similar error is committed in teaching boys to refer divers verbs to imaginary or obsolete roots, rather than to those with which they actually correspond in practice. How much worse than useless is it, for instance, to put into the learner's head such words as ληθω and θηνω, as the presents of ελαθον and εθανον. It would be a similar case, and not at all more unwarrantable, if an English grammar should put down *I wend*, *I wright*, as the presents of *I went*, *I wrought*. The writers who indulge in fancy-work of this kind seem hardly aware that, for aught we know, it is as likely that

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the present was formed from the aorist as the aorist from the present, and that at any rate it is the duty of a practical grammarian to exhibit a language as he finds it, and not to substitute for its real forms others which, though more compliant with his system, have the defect of being wholly fictitious.

But I have now to notice what I conceive to be an error of a still more injurious nature. We have seen the grammarians filling up their forms with obsolete and imaginary words instead of those in real use: I now observe, that by the same system of fiction they multiply unduly the forms themselves, inventing several which do not exist. I allude especially to the tenses of the verb. I think it can be indisputably proved, that *no less than seven tenses* have in this way been allotted to the regular Greek verb, ὑπὲρ μορον· namely, *a second future, active, passive, and middle; a second aorist ditto, and the tense called the perfect middle.* All these tenses, be it observed, are represented in our grammars as naturally and properly appertaining to the declension of the common regular form, and as forming a part of its just complement of tenses, as much as any others whatever. Now I maintain that in this procedure mere redundancies or duplicates of formation, occurring only in a few particular verbs, have been erroneously represented as a part of the regular and essential developement of the Greek verb in general.

In the opinion just expressed the author is not guided exclusively by his own judgement; indeed, were that the case, he would feel less confidence in its correctness. It has, however, in substance, been brought forward repeatedly, although it has not, so far as I know, been either pointedly insisted on or explicitly stated. It seems to be practically adopted to a considerable extent in the grammar used at Charterhouse School in London; and the following passage from Matthiæ will show that the facts on which it rests are distinctly acknowledged by him. After giving an account of the formation of the tenses, he adds, "There is no single verb that has

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all these tenses that can regularly be derived from it. It is very seldom that a verb has the two tenses aor. 1 and aor. 2 act. as *απηγγειλα* and *απηγγελον*, the aor. 1 and aor. 2 pass., and perf. 1 and 2, at the same time. When it has these tenses, they commonly belong to two different dialects, or two different ages of a dialect, as *επιθον* only in the old Ionic, *επεισα* in Attic and the rest; *απηλλαχθην*, *συνελεχθην*, in the older Attic dialect; *απηλλαγην*, *συνελεγην* in the new; or they have different significations, as *πεπραχα* in an active sense, *πεπραγα* in a neuter sense."—*Blomfield's Matthiæ*, p. 244.

As far as concerns the facts of the case, the foregoing citation bears me out in all that I advance. But is it not surprising that with these facts before him this intelligent writer should not have drawn from them that practical inference which seems at once so obvious and so important? If it be a fact that very few verbs possess more than one future and one aorist, and that even those few do so only in consequence of the variations of the language in different dialects and ages, why continue to exhibit two of each of these tenses as the proper and ordinary complement of the verb, and to encumber with them the common models of declension? This surely tends not only to create unnecessary labour, but likewise much confusion in the mind of the student, and, till it be properly explained, raises an almost insurmountable barrier to a just acquaintance with the use of the verb.

I shall once more endeavour to render what I advance more intelligible and convincing by an appeal to our own language. The occasional redundancy in the Greek tenses appears to be perfectly analogous to what may be observed in many verbs in English. The past tense, in our language, commonly and regularly terminates in *-ed*, as *I received*; and what this form is to the English verb, the aorist in *-αι*, as *λῦσαι*, is to the Greek. But we have also many verbs which form their past tense irregularly, such as *I saw*, *I knew*; and just so we have in Greek many verbs that form their aorist irregularly,

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most commonly making the infinitive in -ειν, but sometimes in other endings, as λαβεῖν, θανεῖν, θεῖναι, δοῦναι. Still here is no sort of pretence for saying either that there are two preterites in English or two aorists in Greek. All that can be said with truth is, that the same tense is variously formed in different verbs. But to complete the analogy, it may be observed, that as we have in English a few verbs which possess at once two forms of the preterite, such as *I hanged* and *I hung*, *I catched* and *I caught*, *I beseeched* and *I besought*, *I chid* and *I chode*, so also we allow that there are a few instances in Greek in which the same verb may, and actually does, present us at once with two forms of the aorist, as κτεῖναι and κτανεῖν, ἁλλαχθῆναι and ἁλλαγῆναι. But still, even here, we have no just reason for regarding these duplicate forms, either in English or in Greek, as two different tenses, seeing that their meaning is precisely the same, and that they are mere varieties of formation, occurring for the most part in different periods of the language, or in different dialects. On the whole there is plainly no better reason for assigning two aorists or two futures to the Greek verb, than two preterites to the English: although this last be a thing which never was done, as far as I am aware, by any grammarian that has hitherto meddled with our language. Deeming then the real nature of this case sufficiently clear, I have ventured to adopt a practice corresponding with it, and in consequence have been enabled to exhibit the Greek verb in a simpler form than has hitherto been done in any grammar with which I am acquainted. I have little doubt that nothing has prevented the same step from having been taken by others long ago, but an excessive deference to the authority of the Greek grammarians of the middle ages, men to whom assuredly much honour is due, but who nevertheless were more distinguished by subtlety than good sense.

There are some other particulars of minor importance, which, however, it will be proper just to notice. It will be perceived that in the tables of the declensions of the nouns

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and verbs the *dual* number is commonly omitted. This was thought expedient from considering that this form is comparatively but rarely used, and in the sacred writings never, while at the same time a few very simple rules will enable the student to form it from the plural at all times when he has occasion. Hence it appeared better not to encumber with it those forms which it is necessary to be continually repeating in the exercise of parsing. By omitting the dual we also preserve an analogy with the grammar of other languages.

The verb has been further simplified by consolidating the middle and passive voices, the two middle tenses receiving a place among the passive, to which both in sense and formation they are closely allied. Thus the voices are reduced from three to two, and that, we are confident, with practical advantage to the learner.

In respect to the syntax it is proper to state, that we have been guided very much in that department by the authority of Matthiæ, and have borrowed many of our examples from his elaborate work. Our aim has been to admit nothing into the rules that is not at once clear, practical, and important; and to sustain them by no examples but such as are derived from the best authors. Many pains have been taken with this part of the work throughout; but, after all, the author knows that he has reason to crave indulgence for its imperfections. He believes, however, that on one important point at least, namely the use of the moods and tenses, more precise and condensed information is here afforded than can be found in any work of similar extent. Indeed in almost all our common grammars this interesting subject has been strangely neglected.

On the advantage of the use of the accents in Greek, both as confined to writing and as attempted to be expressed in pronunciation, very different opinions have been maintained: some even abandoning them altogether, while other considerable authorities have retained only the perispômen. It

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will be seen that a middle course is here pursued: the common *euphonic* tones dependant on the quantity having been omitted, as being of minor practical utility, troublesome from their number, and of difficult utterance: while the remaining tones, which are grammatical and significant, together with all the perispômens, have been retained. These, as written characters, often serve the purposes of useful distinction, and in pronunciation may either be observed or neglected as is thought proper. Before quitting this subject, I cannot forbear referring the student to Foster's excellent little *Essay on Accent and Quantity*.

We have appended to the alphabet some notice of the ancient and genuine pronunciation of the letters, so far as the learned are pretty well agreed on that point. We think that there are some considerable advantages in following this pronunciation practically, but that is a question which we must leave to be decided by the student himself or his instructor.

To one only additional topic can we here allude, and that is the mode suggested of expressing the Greek by the English characters. In order to render the Greek words familiar to the mind, as well as *for convenience both in printing and writing Greek quotations in an English context*, it is very desirable to be able to express Greek in English letters in a complete and unambiguous manner. We have been somewhat led astray in this matter by too closely following the Latin, whose limited alphabet was less sufficient for the task than our own. The substitution, for instance, of *c* for *k* in transferring Greek into English, is not only unreasonable but injurious, as it tends both to corrupt the pronunciation and to obscure the etymology. And I cannot but think that it would be advantageous, if, instead of representing the Greek φ by *ph*, which is using two letters where one would answer as well, we were to express it by our *f*, as the Italians do. There is also some difficulty in respect to the long vowels η and ω, as no method has hitherto been adopted for distinguishing them from the short ones, both being alike repre-

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sented by *e* and *o*. For this inconvenience I propose a simple remedy. By marking the long *e* with a grave or circumflex accent, in the manner of the French, we obtain a ready representation for the Greek η; while the English *w*, already variously pronounced, and often as a vowel, seems well fitted to represent the Greek ω, to which it is nearly allied both in sound and figure; nor need the orthography thence resulting be thought uncouth, seeing that in Welsh names we are already familiar with it. This method, then, we submit as one by which the Greek may very conveniently and adequately be represented in English characters.

But the fact is, that the Greek language has for ages been in bondage to the Latin, the tyranny of which has laid heavy impositions on all those that have sought to cultivate an acquaintance with it. To the literature, as to the land of Greece, our road has hitherto lain through the dominions of Rome, and we have been subjected in consequence to her tolls and passports, and other manifold vexations. But the time is now come when the Greek language, as well as the Greek people, is to be emancipated. Public good sense is encouraging those works on which pedants still frown, Greek grammars and lexicons written in English, and will continue to do so still more cordially. We doubt not that the tide which has begun to flow in this direction will still swell much higher and deeper, till it has surmounted every obstacle, and enriched the whole field of literature. Amidst the many discoveries and improvements of this latter age, it still deserves to be remembered that the gift of speech is the distinguishing prerogative of man, the immediate transcript and expression of reason, the noblest offspring of intellect, and the great instrument by which all knowledge is attained, communicated, and recorded. An acquaintance, therefore, with the finest forms of language will never cease to be a most worthy pursuit of the intellectual world. It was, we may believe, for wise purposes, with respect to the great destinies of mankind, that Providence raised up in the Greeks a nation en-

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dowed with a genius for language in a pre-eminent degree, and placed them in such circumstances as favoured the extensive diffusion of their tongue among surrounding nations; and we cannot without admiration observe, that it was ordained that the scriptures of the new and universal dispensation should be written in this same language, as best fitted indeed for that sacred service, but by which also a diffusion and duration were secured to it coextensive with Christianity itself.

We are of opinion that some instruction in Greek ought to enter into every plan of liberal education, *and that for both sexes.* For this opinion our first and chief reason is, that this is the original language of the Christian scriptures: then likewise, because it is confessedly the finest of known tongues, and contains, both in poetry and prose, the most perfect specimens of composition which time has preserved; pieces distinguished above all others by the same simple but inimitable excellence which marks those works in sculpture and architecture which have come down to us from the same people. To which reasons may be added, that as Greek is the common fountain of philosophical terms to all modern languages, so a moderate acquaintance with it is the shortest and most effectual method of ensuring a clear understanding of these. On these grounds the Greek rests its claims to a place in general education. To every one who is a Christian in more than the name this study opens the most pleasing and satisfactory sources of religious knowledge, and affords the best security against being tossed about at random on the restless sea of controversy: while it tends at the same time to the general advancement of taste and literature, and is among the best means of improving our own language, and of correcting the insensibility of our northern ears to the beauties of speech.

Finally, the reader is reminded not to expect in this book more than it professes to be, an *introduction* to Greek grammar: as it is by no means intended to supersede the use of

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larger works when the scholar shall have made a sufficient progress. On the contrary, an attentive study of some of the best of these, and especially of the admirable work of Matthiæ, is recommended as indispensable to every one who aims at a critical and scholarlike knowledge of the language. But not only is it important, as a preparation even for the highest attainments, that the first principles should be taught as simply and correctly as possible, but it is also certain that in this age, when the objects of study are so much multiplied, a very profound acquaintance with a dead language is more than will be attempted by the great majority of students. This little work may not, therefore, it is hoped, be unserviceable to any class; but at the same time, the author confesses that it is for the majority that he principally writes, and that his highest aim has been to produce a work of popular utility; one calculated to impart just so much knowledge of Greek grammar as it will be really useful to acquire in the course of a liberal but general education.

Exeter, A.D. 1829.

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AN INTRODUCTION

TO

GREEK GRAMMAR.

GRAMMAR, or the art of writing and speaking a language correctly, is usually divided into four parts.

Every language being in fact double, namely, the written and the spoken, the first part of grammar teaches the correspondence of these two, which lies in the just utterance of the several written characters, in syllables, words, and sentences.

The second part distinguishes the different sorts of words, arranges them in classes under appropriate names, and shows the manner in which they are formed from one another.

The third part, called Syntaxis, lays down the rules which are to be observed in arranging words together in sentences.

The fourth part, which is less essential, treats of the structure of verse.

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PART THE FIRST.

On the Greek Characters and Pronunciation.

The Greek Alphabet consists of twenty-four letters, whose characters, names, and sounds, together with their numeral value, are as follow :

Α	α	αλφα	*alfa*	a	1
Β	β	βῆτα	*bêta*	b	2
Γ	γ	γαμμα	*gamma*	g	3
Δ	δ	δελτα	*delta*	d	4
Ε	ε	εῖ, η ε ψιλὸν	*ei* or *e-psilon*	e	5
Ζ	ζ	ζῆτα	*zêta*	z	7
Η	η	ἦτα	*êta*	ê *or* è	8
Θ	θ	θῆτα	*thêta*	th	9
Ι	ι	ιῶτα	*iwta* (*iôta*)	i	10
Κ	κ	καππα	*kappa*	k	20
Λ	λ	λαμϐδα	*lambda*	l	30
Μ	μ	μῦ	*my*	m	40
Ν	ν	νῦ	*ny*	n	50
Ξ	ξ	ξῖ	*xi*	x	60
Ο	ο	ο μικρὸν	*o-mikron*	o	70
Π	π	πῖ	*pi*	p	80
Ρ	ρ	ρῶ	*rw* (*rô*)	r	100

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Σ	σ s	σῖγμα	*sigma*	s	200
T	τ	ταῦ	*tau*	t	300
Y	υ	ὗ ψιλὸν	*hy-psilon*	y *or* u	400
Φ	φ	φῖ	*fi*	f *or* ph	500
X	χ	χῖ	*khi*	kh	600
Ψ	ψ	ψῖ	*psi*	ps	700
Ω	ω	ὦ μεγα	*w-mega*	w *or* ô	800

Note.—*Six* was denoted by ϛ called *episèmon,* and 90 by a mark called *koppa.*

Σ was otherwise written C, and Ω had also the form of W.

Observations on the Letters.

Of the foregoing letters, seven are vowels, (*φωνηεντα, fwnèenta*) namely, *α, ε, η, ι, ο, υ, ω.*

Their sounds are believed to have been nearly as follows:

A, either long, as *a* in *papa,* or short, as *a* in *fat.*

E, always short, as *e* in *get, best, the.*

H, always long, as *ê* in *fête* or *a* in *fate.* We have no one letter in English corresponding with this, but may represent it by *ê* or *è.*

I, either long, as *i* in *marine* or *ee* in *feel,* or short as *i* in *fit.*

O, always short, as *o* in *dog, to.*

Y, like the French *u,* as in *plus, publique*; but in diphthongs like our own *u.*

Ω, always long, as *o* in *remote* or *oa* in *throat.* We have no one letter equivalent to this, but may conveniently represent it by *w,* to which it is allied both in sound and form.

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On the pronunciation of the consonants we need only remark, that

1. Γ is always hard, as in *get, give,* except when followed by κ, χ, or another γ, in which cases it takes the sound of *ng*; thus αγγελος is sounded *angelos,* αγχι, *ankhi.*

2. Z had a double sound, probably that of *ds*: thus τραπεζα, *trapeza,* was pronounced *trapedsa.*

3. X had a guttural sound, not found in English, but such as may still be heard in German, Welsh, Modern Greek, and other languages.

Out of the vowels are composed several diphthongs, which, with their probable sounds, are as follow:—

Αι, ai, as in *aisle,* or nearly as *i* in *fine.*

Αυ, au, as *ou* in *out,* or as *au* in German and Italian.

Ει, ei, as in *receive,* but more distinctly.

Ευ, eu, as in *euphony.*

Οι, oi, as in *oil,* but with the *o* rather softer.

Ου, ou, as in *soup, you,* or as *oo* in *fool.*

Υι, ui, as in the French *huile,* or nearly as the English *we.*

To these may be added ηυ and ωυ, which are called *improper,* and were probably sounded not very differently from *av* and *ov.* Εω, also, is frequently pronounced as a single syllable, like *yeo* in *yeomen,* as in πολεως, polews, *of a town.*

The consonants are distinguished into the mute, or aphonous (*αφωνα, afwna*), the semivowels or hemiphonous (*ἡμιφωνα, hèmifwna*), and the double.

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The mute are nine: three labial, π, β, ϕ.
three dental, τ, δ, θ.
three guttural, κ, γ, χ.

The first letter in each of these classes is called *slender* (ψιλὸν, *psilon*), the second *middle* (μεσον, *meson*), and the third *aspirate* (δασὺ, *dasy*).

Only the corresponding letters of each class can be immediately conjoined, as may be seen in the following words: ἑπτὰ, *hepta*; ἑβδομος, *hebdomos*; αφθαι, *afthai*.

The semivowels are, λ, μ, ν, ρ, ς, of which the four first are called *liquids*.

The double letters are, ζ, ξ, ψ; ζ being equivalent to δσ, or as some say σδ, ξ to κς or γς, ψ to πς or βς.

A comma placed thus (') over a vowel at the beginning of a word has the force of *h*, as ἑν, hen, *one*.

A slender consonant cannot immediately precede *h*, but is changed into its aspirate, as in καθ' ἡμῶν, kath' hèmwn, for κατ' ἡμῶν' kat' hemwn, *against us*.

On some other Characters.

In cases where one word ends and the next begins with a vowel, one of the vowels, especially the former, is often cut off. This is indicated by a mark called an *apostrophos*, thus, απ' ουρανοῦ, ap' ouranoû, for απὸ ουρανοῦ, apo ouranoû, *from heaven*; ὦ 'νθρωπε, w 'nthrwpe, for ὦ ανθρωπε, w anthrwpe, *o man*.

Two dots placed over a diphthong show that it must be pronounced as two syllables, which is called a *diairesis*: as αϊξε, aïxe, *he rushed*.

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As to Stops, the comma and full stop are like our own: a single dot on a level with the top of the letters, thus, τρεῖς· serves both for our colon and semicolon: the mark of a question is our semicolon: and our note of admiration is also sometimes used.

ON TIME AND TONE.

Syllables are pronounced with *time* and *tone*, from which arise the music of speech and the structure of verse.

On Time.

In respect to time syllables are either long or short, a long syllable being allowed *twice* as much time in utterance as a short one.

Note.—This measured allowance of time, which is also called *quantity*, is not attached to syllables of necessity but by choice, or the custom of the language. Among ourselves, whose ears are less refined, it is comparatively little attended to; but the Greeks and Romans observed it with the greatest exactness, and their poetry was founded on it.

In assigning to syllables a long or short time, a certain respect is had to that which they naturally occupy in a distinct and equable utterance.

The long or double time is allowed, in general, to such syllables as contain either a long vowel, or a diphthong, or a vowel followed by two consonants.

The long vowels, as already stated, are either η and ω, which are always so, or α, ι, υ, which are so only

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in particular cases, and are therefore called doubtful: ε and ο are always short.

At the end of a word, however, both long vowels and diphthongs are commonly made short if the next word begins with a vowel.

When a vowel not long by nature is followed by two consonants of which the former is a mute and the latter a liquid, the syllable is in general held to be common: as, *καθέδρα*, kathedra, *a chair*.

To indicate the time of the doubtful vowels they are sometimes marked thus, *ᾱ, ῑ, ῡ*, when long, and thus when short, *ᾰ, ῐ, ῠ*.

On Tone or Accent.

The *tone* of a syllable is that note or elevation on the musical scale with which it is pronounced.

Every syllable is of necessity pronounced with some tone, but there is in every word one syllable which is commonly pronounced with a *higher* tone than any of the rest, and at the same time rather more forcibly. This is called the *sharp* or *acute* tone, (*ὀξὺς τονος, oxys tonos*) or the accent, and is marked by a little dash from right to left; thus, *ανθρώπῳ*.

It is by this characteristic tone on one of the syllables that each separate word is distinguished, and from the variety that is given to it arises much of the emphasis of living speech.

Among the ancient Greeks, the place of the accent was in general determined by the quantity of the *last* syllable: *if that was long it was placed on the last*

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but one, if otherwise on the last but two, as in ανθρώπῳ, ἄνθρωπος.

Note.—As by this placing of the accent the effect of verse is to most modern ears rendered less agreeable, it is now common, in reading Greek, to be guided by the same rule which prevails in Latin, which hinges on the time of the *last syllable but one,* and is as follows: *in dissyllables the accent is placed on the first syllable, and in longer words the accent will be on the last but one if that be long, and if not, on the last but two.* Thus we now say, *ανθρώπος, κύριων.*

Sometimes on a long vowel or diphthong there is placed a *double* tone, the elevation or *arsis* (*αρσις*) being followed by a depression or *thesis* (*θεσις*). In this case the syllable is said to be *perispômen* (*περισπωμενη, perispwmenè*), or circumflex, and is marked thus, *τιμᾶτε, timâte.*

The perispômen is never found except either on the last syllable, or on the last but one, the last in this case being short.

Note.—In what regards the accents, *αι* and *οι* at the end of words are generally considered as short syllables.

There is a set of words whose accent was not regulated, as in the foregoing rule, by the quantity of the last syllable, but was fixed, without reference to that, either on the last syllable or the last but one; such are *οξὺς, sharp*; *ολίγος, little*; *εικῆ, rashly.*

Note.—Words that have the accent on the last syllable are called *oxyton,* and those which have it on the last but one, *paroxyton.* Words which have no accent on the last syllable are called *baryton.*

When an oxyton is followed by another word, without any greater stop than a comma intervening, its tone is in some degree depressed, which is indicated by its mark being drawn

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from left to right; as, *εγὼ εἰμι*. Something similar to this may be observed in the oxytons of our own language, such as *herein, thereof,* which nearly lose their accent when in close construction with other words.

There are certain words called *enkliticks,* which have no accent of their own, but are pronounced as if they were part of the preceding word, whose accent, if need be, is drawn forward to meet them; as *ἀνθρωπός τις,* anthrwpós tis, *a certain man.*

Note.—Enkliticks may be known by observing that the tone of oxytons is not depressed before them, as *ὁ ἀνήρ μου,* ho anér mou, *my husband.*

Times and tones, with the marks by which they are denoted, were by the Greeks called *prosodies* (*προσωδίαι*).

Of Synairesis or Contraction.

It is exceedingly common in Greek, when two or more vowels come together, to draw them into one long vowel or diphthong, or to omit one of them, so as to form but one syllable out of two: thus, for *γελαετε* we read *γελᾶτε,* for *δηλοω, δηλῶ,* and for *τειχεος, τειχους.*

The most common instances of contraction are the following:—

αε, αη ..... into .... *ᾱ.*
εα, εη ..... *η.*
εε, εϊ, ... *ει.*
εο, οε, οο, ... *ου.*
αο, οα, αω, εω, οω .... *ω.*
οϊ, οει ..... *οι.*

Some others less common and less certain will be learnt by use.

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When the letter ι has been dropped in a contraction, it is commonly written underneath, as in γελᾷς, from γελαεις, *thou laughest*.

When of two syllables entering into a contraction, the former had the acute tone, the resulting syllable is always perispômen.

A vowel resulting from contraction is always long.

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PART THE SECOND.

Of the Parts of Speech.

The words of which language is composed belong to three principal divisions, namely, *Nouns*, *Verbs*, and *Particles*.

Nouns and verbs are *declined*, that is, they undergo certain significant changes in their terminations and otherwise, each in its proper manner: particles are not declined at all.

Of these classes there are nine subdivisions, called *parts of speech*: namely, *nouns proper*, *adjectives*, *pronouns*, *verbs*, *participles*, declined; *adverbs*, *prepositions*, *conjunctions*, and *interjections*, undeclined.

1. A *noun* or *name* (*ονομα*) denotes the thing of which we speak.

2. An *adjective* or *epithet* (*επιθετον*) cannot stand alone, but is joined to a noun to show of what sort it is.

3. *Pronouns* (*αντωνυμίαι*) are words which serve in certain cases, instead of nouns.

4. *Verbs* (*ρηματα*) express facts or assertions, signifying of the noun whatever it is, or does, or suffers, and that with distinction of time. There must at least be one verb in every sentence.

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5. *Participles* (μετοχαὶ) are intermediate between nouns and verbs, and partake of the nature of both, combining the form of the former with much of the signification of the latter.

6. *Adverbs* (επιρρηματα) are joined both to verbs and adjectives, in order in some way to qualify their signification.

7. *Prepositions* (προθεσεις) are prefixed to nouns, to express the relation in which they stand to some other word.

8. *Conjunctions* (συνδεσμοὶ) indicate for the most part the relations of verbs to each other, and serve to give to the successive portions of discourse a just connexion and emphasis.

9. *Interjections* are short unconnected words, thrown into discourse to express the emotions of the speaker.

OF NOUNS IN GENERAL.

To nouns of all kinds, including participles, belong the distinctions of *gender* (γενος), *number* (αριθμὸς), and *case* (πτῶσις).

The *Genders* are three, the *masculine* (αρσενικὸν), *the feminine* (θηλυκὸν), and the *neuter* (ουδετερον).

The masculine serves in general to express things male, and the feminine, things female: but numberless other things are also expressed in these genders as well as in the neuter.

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The *Numbers* are also three, the *singular* (ἑνικὸς), the *dual* (δυϊκὸς), and the *plural* (πληθυντικὸς).

The use of the dual is in speaking of things which occur in couples or pairs, as the hands or eyes; its employment however, is not very frequent, as the plural may always be used in the same cases.

The *Cases* are in general four, namely, the *nominative, genitive, dative,* and *accusative.* A fifth, but only of partial occurrence, is called the *vocative.*

The *nominative* or *orthè* (ορθὴ) indicates the subject of the verb, and is also much used in addresses.

The *genitive* or *genick* (γενικὴ) indicates that to which something else belongs, or from which it proceeds, and its force may commonly be expressed by *of* or *from.*

The *dative* or *dotick* (δοτικὴ) shows most commonly that a noun is in some way accessory to the action of a verb, whether it be as an instrument, or receiver, or in some other relation. Its force is for the most part expressed in English by *to, for, with,* or *in.*

The *accusative* or *aitiatick* (αιτιατικὴ) is chiefly employed for the noun which most immediately follows or is dependent on the verb: it serves also in some other relations.

The *vocative* or *kletick* (κλητικὴ) indicates the person whom the speaker addresses.

Obs. 1. In all neuter nouns the nominative and accusative are the same, and in the plural, if uncontracted, end in *ă.*

Obs. 2. In the dual there are never more than two

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cases, as the accusative is the same with the nominative, and the dative with the genitive.

Obs. 3. The vocative is found only in nouns of masculine or common termination, and in the singular number: it very commonly has prefixed to it the particle ὦ, and where there is no proper vocative, its place is supplied by prefixing this particle to the nominative.

Of Nouns Proper.

Nouns proper have three modes of *declension* or *klisis* (κλισις), which are distinguished by the terminations of the two first cases singular.

The first Declension.

The first declension comprises nouns ending in *α* or *η*, and making the genitive in *ās* or *ης*, which are feminine; and nouns ending in *ās* or *ης*, and making the genitive in *ου*, which are masculine. The cases after the genitive singular are declined according to a common model as follows:

Sing.	N.	Τραπεζ-ᾰ,	*a table.*
	G.	-ης,	*of a table.*
	D.	-ῃ,	*to a table.*
	A.	-ᾰν,	*a table.*
Plur.	N.	-αι,	*tables.*
	G.	-ῶν,	*of tables.*
	D.	-αις,	*to tables.*
	A.	-ās,	*tables.*

When *α* in the nominative is preceded by a vowel

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or ρ, we find ᾱ instead of η in the genitive and dative: as ποιητριᾰ *a poetess*, G. -ᾱς, D. -ᾳ̣; ταμίᾱς *a steward*, G. -ου, D. -ᾳ̣.

Note.—It is a general rule in Greek, to substitute α for η where a vowel or ρ have preceded.

Obs. 1. The accusative retains the vowel of the nominative in all instances: as λιμνη, *a lake*, A. -ην; ὡρᾱ, *an hour*, A. -ᾱν.

Obs. 2. The genitive plural of this declension is always perispômen, and in oxyton nouns, the genitive and dative singular, and dative plural, are so likewise.

Obs. 3. The masculines make a vocative, generally in ᾰ, as ὦ ταμίᾰ, *O steward*; ὦ προφῆτᾰ, *O prophet*: but some in ης make η, as ὦ Δαρδανίδη, *O son of Dardanos.*

Obs. 4. Some nouns in ᾱς make the genitive in ᾱ, as βορρᾶς *the north*, G. ᾶ.

Obs. 5. The poets have αο for ου in Gen. Sing. and αων for ῶν in the Gen. Plur. as Ατρειδαο, *of Atreidès*; μελισσαων, *of bees.*

The Second Declension.

The second declension comprizes nouns in ος, which are generally masculine, but sometimes feminine, and nouns in ον, which are always neuter, all making the genitive in ου.

Sing.	N.	Λογ-ος,	*a speech.*
	G.	-ου,	*of a speech.*
	D.	-ῳ̣,	*to a speech.*
	A.	-ον,	*a speech.*

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Plur.	N.	Λογ-οι,	*speeches.*
	G.	-ων,	*of speeches.*
	D.	-οις,	*to speeches.*
	A.	-ους,	*speeches.*

Neuters form the nominative plural in ᾰ, as προσωπον, *a face*, Pl. N. προσωπ-ᾰ.

Nouns in *os* have a vocative in ε, as ὦ λογε, *O speech.*

Note.—Both in this declension and the former, the dative plural ended originally in σι, as it does also in the third; but these forms, as τραπεζαισι and λογοισι, occur but rarely except in poetry. The poets also use οιο for ου in the Gen. Sing., as πολεμοιο, *of war.*

Nouns of this declension sometimes receive a new form from contraction: thus we have αδελφιδοῦς for αδελφιδέος, *a nephew*; πλοῦς for πλοος, *a voyage*; οστοῦν for οστέον, *a bone.*

	Singular.		*Plural.*
N.	Αδελφιδ-οῦς.	N.	Αδελφιδ-οῖ.
G.	-οῦ.	G.	-ῶν.
D.	-ῷ.	D.	-οῖς.
A.	-οῦν.	A.	-οῦς.

Οστοῦν makes N. Pl. οστᾶ.

There are also some Attic forms in ως and ων which retain ω through all their cases: such are νεὼς, *a temple*, instead of *vaos*; ανωγεων, *an upper room*, for ανωγεον.

The Third Declension.

The third declension comprizes nouns of various terminations, but all when uncontracted, distinguished by making the genitive in *os*, *with the increase of a syllable.*

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Sing.	N.	Σωτὴρ,	*a savior.*
	G.	*-os,*	*of a savior.*
	D.	*-ĭ,*	*to a savior.*
	A.	*-ă,*	*a savior.*
Plur.	N.	*-ες,*	*saviors.*
	G.	*-ων,*	*of saviors.*
	D.	*-σĭ,*	*to saviors.*
	A.	*-ăς,*	*saviors.*

Neuters, as usual, form the nominative plural in *ă*, as *σῶμα, a body*, G. *σωματος*; N. Pl. *σωματα.*

Note.—In monosyllables of this declension, the genitive and dative singular and dative plural are oxyton, and the genitive plural perispômen: as *χειρ, a hand*, G. *χειρὸς*, D. *χειρὶ*; G. Pl. *χειρῶν*, D. *χερσὶ.*

Masculines and feminines in this declension have commonly a vocative, which is formed either by shortening a long vowel, as in *ὦ Ἕκτορ, O Hector*, from Ἕκτωρ; *ὦ σῶτερ, O savior*, from *σωτηρ*; *ὦ Σωκρατες, O Socrates*, from Σωκρατης; or by dropping a final *s*, as *ὦ πολι, O town*, from *πολις*; *ὦ βασιλεῦ, O king*, from *βασιλεὺς*; or by dropping the termination of the genitive, as *ὦ ταλαν, O wretch*, from *ταλας*, G. *ταλανος.*

Some variety occurs in the formation of the dative plural. The general rule is to change the final *os* of the genitive singular into *σι*; but it must further be observed, that if either of the dental consonants *τ, δ, θ*, or *ν*, immediately precede, it is omitted, as in *γονατος, of a knee, γονασι*; *ορνῖθος, of a fowl, ορνῖσι*; *δαιμονος, of a dæmon, δαιμοσι*: while gutturals and

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labials form double letters, as κορακος, *of a crow*, κοραξι; Αραβος, *of an Arab*, Αραψι: and short vowels preceding ντ are lengthened, as λεοντος, *of a lion*, λεουσι; φωνηεντος, *of a vowel*, φωνηεισι.

Note.—Some are still more irregular, as χειρὸς, *of a hand*, χερσὶ; πατρὸς, *of a father*, πατράσι.

The poets often double the σ, as βελεσσι, *with darts*, for βελεσι; ποσσὶ, *with the feet*, for ποσί.

To the dative plural before a vowel ν is added for the sake of euphony, as σωτῆρσιν ἡμῶν, *to saviors of us*.

The accusative singular in nouns in ις, υς, αυς, and ους, especially such as make the genitive in ος pure, generally ends in ν instead of α: as πολις, *a town*, A. πολιν; βοτρυς, *a bunch of grapes*, A. βοτρυν; γραῦς, *an old woman*, A. γραῦν; βοῦς, *an ox*, A. βοῦν. Some have both forms, as ερις, *contention*, A. εριδα and εριν.

Contraction.

Many nouns in this declension occur principally in a form derived more or less from contraction, of which the following will serve as examples.

1. Nouns in ης and ος, making the genitive in εος or ους; as τριηρ-ης, -εος -ους, *a galley*; τειχ-ος, -εος -ους, *a wall*.

Singular.		*Plural.*	
N.	Τριηρ-ης.	N.	Τριηρ-εις.
G.	-ους.	G.	-ῶν.
D.	-ει.	D.	-εσι.
A.	-η.	A.	-εις.

The neuter τειχος makes Pl. N. τειχη.

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2. Nouns in ως and ω, making the genitive in οος or ους; as αιδ-ὼς, -όος -οῦς, *modesty*; πειθ-ὼ, -όος -οῦς, *persuasion*. N. αιδ-ὼς, G. -οῦς, D. -οῖ, A. -ὼ. The plural hardly occurs.

3. Nouns in ις, ι, υς, υ, making the genitive most commonly in εος or εως; as πολ-ις, -εος -εως, *a town*; σιναπ-ι, -εος -εως, *mustard*; πελεκ-υς, -εος -εως, *an axe*; αστ-υ, -εος -εως, *a city*.

Singular.		*Plural.*	
N.	Πολ-ις.	N.	Πολ-εις.
G.	-εως.	G.	-εων.
D.	-ει.	D.	-εσι.
A.	-ιν.	A.	-εις.

The genitive αστεος, the neuter plurals σιναπεα and αστεα and the accusative plural πελεκεας, are most commonly found uncontracted.

Note.—In Ionic and the poets nouns in ις and ι sometimes form the genitive in ιος.

4. Nouns in εὺς, making the genitive in ῆος or έως; as βασιλεὺς, -ῆος -έως, *a king*.

Singular.		*Plural.*	
N.	Βασιλ-εὺς.	N.	Βασιλ-εῖς.
G.	-έως.	G.	-έων.
D.	-εῖ.	D.	-εῦσι.
A.	-έα.	A.	-έας or -εῖς.

Analogous to this is the declension of a few nouns in -αυς. One of them is, ναῦς, *a ship*, G. νηὸς, νεὼς, D. νηὶ, A. ναῦν; Pl. N. νῆες, G. νεῶν, D. ναυσὶ, A. ναῦς.

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5. Accusatives plural in *οας* and *νας* are generally contracted, as *βοῦς* for *βοας, oxen*; *ιχθῦς* for *ιχθύας fishes.*

6. Some neuter nouns in *ας*, G. *-ατος*, as *κρεας, flesh*, drop the *τ* and are then further contracted; as, *κρε-ᾰς*, G. *-ως*, D. *-ᾳ*; Pl. N. *κρε-ᾰ*, G. *-ῶν*, D. *-ᾶσι.*

Note.—The uncontracted forms of all these nouns are common in the older poets and in the Ionic dialect.

Genders.

Many terminations in this declension are common both to the masculine and feminine genders, but others belong to one gender only.

Nouns in *ας*, G. *-αντος, αν, ντ*, and *ευς*, are always masculine, as are also for the most part those in *ην, ης*, and *ων.*

Nouns in *ας*, G. *-αδος*; *ης*, G. *ητος*; *ιν, ις, υς*, also in *ως* and *ω*, G. *-οος* or *-ωος*, are commonly feminine.

Those in *α, ι, υ, ορ, ος*, and *αρ* or *ας*, G. *-ατος*, are always neuter.

Dual Number of Nouns.

The two cases of the dual are readily formed from the genitive plural: the Nominative by changing the final *ων* into *ᾱ* in the first declension, into *ω* in the second, and into *ε* in the third; and the Genitive by changing it into *αιν* in the first declension, and into

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οιν in the second and third: as, τραπεζ-ῶν, -ᾶ, -αιν; λογ-ων, -ω, -οιν; σωτηρ-ων, -ε, -οιν.

Irregular Nouns.

Nouns have many further varieties and irregularities: some are made up as if from different nominatives, as *νῶτος, the back,* Pl. *νῶτα,* as if from *νῶτον*; *Ζευς, the chief deity,* G. *Διὸς*; *γυνὴ, a woman,* G. *γυναικὸς*; *οναρ, a dream,* G. *ονειρατος.* Some are unused in one of the numbers, as *νοῦς, understanding, αἰδὼς, modesty,* used only in the singular; *ἀγκαὶ, the bended arms,* only in the plural. Some are altogether aptôt or undeclined, as *καρα, the head, σελας, light.* Others are redundant in some cases, as *ρις* or *ριν, the nose*; *θεμις, night,* G. *θεμιτος, θεμιδος,* or *θεμιστος*; *ερις, strife,* A. *εριδα* and *ερινν.*

Similar instances might be multiplied, but things of this kind will better be learnt by use than by many rules with many exceptions.

OF ADJECTIVES.

Most of these words have distinct terminations for each of the three genders; many, however, have the masculine and feminine in one, and some have no neuter. They are all declined in the same manner as nouns proper, falling under the several declensions according to their terminations.

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The following is an example of the most common form.

	Singular.				*Plural.*		
	M.	F.	N.		M.	F.	N.
N.	Πρωτ-ος,	-η,	-ον.	N.	Πρωτ-οι,	-αι,	-ă.
G.	-ου,	-ης,	-ου.	G.	-ων,	-ων,	-ων.
D.	-ῳ,	-ῃ,	-ῳ.	D.	-οις,	-αις,	-οις.
A.	-ον,	-ην,	-ον.	A.	-ους,	-ās,	-ă.

Note.—In adjectives of this form, the feminine of the genitive plural is not perispômeu, as it is in nouns proper.

The following synopsis exhibits the principal varieties.

1. With three endings.

Πρωτ-ος, -η, -ον, *first.*
G. -ου, -ης, -ου.

Ἁγι-ος, -ā, -ον, *holy.*
G. -ου, -ās, -ου.

Μελ-ăς, -αινă, -ăν, *black.*
G. -ăνος, -αινης, -ăνος.

Τερ-ην, -εινα, -εν, *tender.*
G. -ενος, -εινης, -ενος.

Ἁπλ-οῦς, -ῆ, -οῦν, *simple.*
G. -οῦ, -ῆς, -οῦ.

Ὀξ-ὺς, -εῖα, -ὺ, *sharp.*
G. -έος, -εί-ās, -έος.

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Ἁπ-ᾶς, -ᾶσα, -αν, *all.*
G. -αντος, -ασης, -αντος.

Χαρι-εις, -εισα, -εν, *graceful.*
G. -εντος, -εισης, -εντος.

2. With only two endings, the first being both masculine and feminine, and the third neuter.

Ενδοξ-ος, -ον, *renowned.*
G. -ου.

Μειζ-ων, -ον, *greater.*
G. -ονος.

Ευχαρ-ις, -ι, *graceful.*
G. -ιτος.

Διπ-ους, -ουν, *dipod, or two-footed.*
G. -οδος.

Αδακρ-υς, -υ, *tearless.*
G. -υος.

Αληθ-ης, ες, *true.*
G. -ες or -ους.

3. With only one ending, and wanting the neuter.

Απατ-ωρ, *fatherless.* Φυγ-ας, *fugitive.*
G. -ορος. G. -αδος.

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Μεγας, *great*, and πολὺς, *much*, are irregular.

Μεγ-ᾰς, -άλη, -ᾰ.	Πολ-ὺς, -λὴ, -ὺ.
G. -άλου, -άλης, -άλου.	G. -λοῦ, -λῆς, -λοῦ.
D. -άλῳ, -άλῃ, -άλῳ.	D. -λῷ, -λῇ, -λῷ.
A. -ᾰν, -άλην, -ᾰ.	A. -ὺν, -λὴν, -ὺ.

The plurals μεγάλοι and πολλοὶ are regular.

Comparison.

For the purpose of comparison, adjectives have forms which are called *degrees*: of these there are three, the *positive* or *thetick*, the *comparative* or *synkritick*, and the *superlative* or *hyperthetick*.

To form these degrees, adjectives in *os* and *vs* replace their final *s* by -τερος and -τατος; as,

λευκὸς, *white*; λευκοτερος, *whiter*; λευκοτατος, *whitest*.

ευρὺς, *broad*; ευρυτερος, *broader*; ευρυτατος, *broadest*.

If the syllable before the last be short, instead of -οτερος -οτατος we find -ωτερος -ωτατος; as,

σοφὸς, *wise*; σοφωτερος, σοφωτατος.

Those in ᾰς and ης annex -τερος and -τατος to the neuter; as,

μελας, *black*; μελαντερος, μελαντατος.

αληθὴς, *true*; αληθεστερος, αληθεστατος.

Those in εις change -εις into -εστερος and -εστατος; as, χαρίεις, *graceful*; χαριεστερος, χαριεστατος.

Those in ων add these endings to the neuter; as, σωφρων, *sober*; σωφρονεστερος, σωφρονεστατος.

Less regular forms are such as follow:

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φιλος, *dear*; φιλτερος or φιλαιτερος, φιλτατος or φιλαιτατος.

ἁπλοῦς, *simple*; ἁπλουστερος, ἁπλουστατος.

ἁρπαξ, *rapacious*; ἁρπαγιστερος, ἁρπαγιστατος.

λαλος, *talkative*; λαλιστερος, λαλιστατος.

ἡδὺς, *pleasant*; ἡδιων, ἡδιστος: but ἡδυτερος, ἡδυτατος are also used.

καλὸς, *fair*; καλλιων, καλλιστος.

αισχρὸς, *shameful*; αισχιων, αισχιστος.

αγαθὸς, *good*; { βελτιων, βελτιστος; or αμεινων, ἀριστος.

κακὸς, *bad*; { κακιων, κακιστος; or χειρων, χειριστος.

μεγας, *great*; μειζων, μεγιστος.

μικρὸς, *small*; ελασσων or ελαττων, ελαχιστος.

πολὺς, *much*; πλειων or πλεων, πλεῖστος.

ολίγος, *little*; μειων, ολιγιστος.

ῥᾳδιος, *easy*; ῥᾳων, ῥᾷστος.

In some cases the positive is wholly wanting, the other degrees seeming to have been formed at once from nouns proper, verbs, or particles: as, κρεισσων *or* κρειττων, *more excellent*; κρατιστος, from κρατος, *strength*: λωιων or λῳων, *more desireable*; λῷστος, from λῶ, *I wish*: φερτερος, *preferable* or *nobler*; φερτατος and φεριστος, from φερειν, *to bear*: κατωτερος, *lower*; κατωτατος, from κατω, *below*: προτερος, *former*; πρῶτος, *first*, from προ *before*.

Ἧσσων or ἥττων, *inferior* or *weaker*, has neither positive nor superlative.

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There are many other anomalies which will best be learnt in reading.

In the declension of comparatives in *ων* certain contractions often occur; as from *μειζων*,

Sing. Acc. *μειζονα* or *μειζω*. [*μειζω*.

Plur. Nom. *μειζονες* or *μειζους*: Neut. *μειζονα* or Acc. *μειζονας* or *μειζους*.

NUMERALS.

Synopsis of Numerals.

εἷς	1	*εικοσι*	20
δυο	2	*τριακοντα*	30
τρεῖς	3	*τεσσαρακοντα*	40
τεσσαρες	4	*πεντηκοντα*	50
πεντε	5	*ἑξηκοντα*	60
ἑξ	6	*ἑβδομηκοντα*	70
ἑπτὰ	7	*ογδοηκοντα*	80
οκτὼ	8	*εννενηκοντα*	90
εννέα	9	*ἑκατὸν*	100
δεκα	10	*διακοσιοι*	200
ἑνδεκα	11	*τριακοσιοι*	300
δωδεκα	12	*τετρακοσιοι*	400
τρισκαιδεκα	13	*πεντακοσιοι*	500
τεσσαρεσκαιδεκα	14	*ἑξακοσιοι*	600
πεντεκαιδεκα	15	*ἑπτακοσιοι*	700
ἑκκαιδεκα	16	*οκτακοσιοι*	800
ἑπτακαιδεκα	17	*εννακοσιοι*	900
οκτωκαιδεκα	18	*χιλιοι*	1000
εννεακαιδεκα	19	*μυρίοι*	10,000

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πρῶτος, *first.*	ἕβδομος, *seventh.*
δευτερος, *second.*	ογδοος, *eighth.*
τριτος, *third.*	ενναος, *ninth.*
τεταρτος, *fourth.*	δεκατος, *tenth.*
πεμπτος, *fifth.*	εικοστὸς, *twentieth.*
ἕκτος, *sixth.*	

And so on, as τριακοστὸς, *thirtieth*; ἑκατοστὸς, *hundredth*; διακοσιοστὸς, *two hundredth*; χιλιοστὸς, *one thousandth*; μυριοστὸς, *ten thousandth.*

From the above forms several others are derived, as ἑνὰς, *the number one*; δυὰς, τριὰς, δεκὰς, and so on: διπλοῦς, *double*; τριπλοῦς, *triple*, *&c.*: διπλασιος, *twice as much*; τριπλασιος, *thrice as much*, *&c.*: also δευτερᾶιος, *on the second day*; τριταῖος, *on the third day*, *&c.* There is also a set of numeral adverbs, as ἅπαξ, *once*; δις, *twice*; τρις, *thrice*; τετράκις, *four times*; δεκάκις, *ten times*; εκατοντάκις, *a hundred times*, *&c.*

Declension of Numerals.

From πεντε to ἑκατον, inclusive, the primary numerals are not declined. Of the others only the following require to be noticed.

N. Εἷς, μια, ἑν.
G. ενὸς, μιᾶς, ενὸς, *&c.*

Δυο, *two*, agrees with plural nouns in all cases and genders; but sometimes as a dative δυσὶ is used: δυο is also used with duals in the nominative and accusative. Δυοῖν is used with duals as a genitive and dative.

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N. Τρεῖς, τρια,	N. Τεσσαρες, τεσσαρα,
G. τριῶν,	G. τεσσαρων,
D. τρισὶ,	D. τεσσαρσι,
A. τρεῖς, τρια,	A. τεσσαρας, τεσσαρα.

The remaining numerals are declined with three terminations like common adjectives.

OF PRONOUNS.

Pronouns serve to speak of things under some general relation in which they stand to the speaker or the discourse, without mentioning their names. They are divided into several classes, as follows:

1. *Personal.*

   εγὼ, I.
   συ, thou.
   ὁ, ἡ, το, he, she, it.
   αυτ-ὸς, -ὴ, -ὸ, he, she, it.

2. *Demonstrative.*

   ὁδε, ἡδε, τοδε, this.
   οὗτος, αὕτη, τοῦτο, this.
   εκεῖν-ος, -η, -ο, that.

3. *Reflective.*

   οὗ, of himself.
   εμαυτ-οῦ, -ῆς, -οῦ, of myself.
   σεαυτ-οῦ or *σαυτ-οῦ, -ῆς, -οῦ, of thyself.*
   ἑαυτ-οῦ or *αὑτ-οῦ, -ῆς, -οῦ, of himself* or *oneself.*
   αλληλ-ων, of one another.

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4. *Relative.*

ὅς, ἥ, ὅ, *who* or *which.*

ὅστις, ἥτις, ὅτι, *who, whoever.*

5. *Indefinite or Interrogative.*

τις, τι, *some one, something.*

τίς; τί; *who? what?*

6. *Possessive.*

εμ-ὸς, -ὴ, -ὸν, *mine.*

σος, ση, σον, *thine.*

νωιτερ-ος, -α, -ον, *of us two.*

σφωιτερ-ος, -α, -ον, *of you two.*

ἡμετερ-ος, -α, -ον, *ours.*

ὑμετερ-ος, -α, -ον, *yours.*

ἑὸς or ὅς, -η, -ον, *his own.*

σφετερ-ος, -α, -ον, *their own.*

Of these, νωιτερος, σφωιτερος, and ἑος or ὅς are poetic.

These Pronouns are declined as follows.

Sing.	N.	Εγὼ, *I.*
	G.	εμοῦ or μου, *of me.*
	D.	εμοὶ or μοι, *to me.*
	A.	εμὲ or με, *me.*
Dual.	N.	νῷ, *we two.*
	G.	νῷν, *of us two.*
Plur.	N.	ἡμεῖς, *we.*
	G.	ἡμῶν, *of us.*
	D.	ἡμῖν, *to us.*
	A.	ἡμᾶς, *us.*

Note.—Μου, μοι, με are enkliticks, as the oblique cases of σν may also be. In poetry for εμοῦ we find εμέο, εμεῖο, εμεῦ,

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and *εμέθεν*; and for *ἡμεῖς, ἡμῖν, ἡμᾶς*, we read *αμμες, αμμι, αμμε*: together with other varieties.

Sing.	N.	*Συ, thou.*
	G.	*σοῦ, of thee.*
	D.	*σοι, to thee.*
	A.	*σε, thee.*
Dual.	N.	*σφῷ, ye two.*
	G.	*σφῷν, of you two.*
Plur.	N.	*ὑμεῖς, ye.*
	G.	*ὑμῶν, of you.*
	D.	*ὑμῖν, to you.*
	A.	*ὑμᾶς, you.*

Note.—In poetry *τυ* for *συ* is common: also *σεο, σεῖο, σευ, σεθεν* for *σοῦ*; and *υμμες, υμμι, υμμε* for *ὑμεῖς, ὑμῖν, ὑμᾶς.*

	Singular.	*Dual.*	*Plural.*
N.	Ὁ, ἡ, το.	Τω.	Οἱ, αἱ, τᾰ.
G.	τοῦ, τῆς, τοῦ.	τοῖν.	τῶν, τῶν, τῶν.
D.	τῷ, τῇ, τῷ.		τοῖς, ταῖς, τοῖς.
A.	τον, την, το.		τους, τας, τᾰ.

Note.—The proper feminine form of the dual *τα, ταῖν*, is little used.

This pronoun is constantly prefixed to nouns in the force of the definite article *the*: as, *ὁ ανὴρ, the man*; *ἡ γυνὴ, the woman*; *το πρᾶγμα, the affair.*

Αυτὸς is declined like adjectives of three endings. This pronoun, when in the nominative, or joined with another pronoun, is seldom simply personal, but rather emphatic, signifying *self* or *same.*

Ὁ *αυτὸς* means *the same*, and from this by syncope come *ταυτοῦ, ταυτῷ, ταυτὸν, ταυτό.*

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Note.—For the accusative singular, *αυτ-όν, -ήν, -ό,* there are poetic forms *μιν* and *νιν* of all genders.

Οὗτος was originally *ὁ αυτὸς,* but is declined in a peculiar manner.

	Singular.			*Plural.*		
N.	Οὗτος,	αὕτη,	τοῦτο.	Οὗτοι,	αὗται,	ταῦτα.
G.	τουτου,	ταυτης,	τουτου.	τουτων,	τουτων,	τουτων.
D.	τουτῳ,	ταυτῃ,	τουτῳ.	τουτοις,	ταυταις,	τουτοις.
A.	τοῦτον,	ταυτην,	τοῦτο.	τουτους,	ταυτας,	ταῦτα.

Note.—It may assist the memory to observe, that wherever *α* or *η* are found in the article, the first syllable of this word takes *αυ* instead of *ου.*

The reflective pronouns for the most part want the nominative.

Sing.	G.	οὗ,	*of himself.*
	D.	οἱ,	*to himself.*
	A.	ἑ,	*himself.*
Dual.	N.	σφω,	*themselves.*
	G.	σφωἶν,	*of themselves (of two.)*
Plur.	N.	σφεῖς,	*themselves.*
	G.	σφῶν,	*of themselves.*
	D.	σφισι,	*to themselves.*
	A.	σφᾶς,	*themselves.*

Note.—In the poets we find *ἑο, εἷο, εὑ, ἑθεν,* for οὗ; *σφε* for ἑ, and *σφι* or *σφιν* both for οἱ and *σφισι*: nor is the pronoun confined to the reflective sense, but is often used as a simple personal.

Εμαυτοῦ and σεαυτοῦ have only the singular: but ἑαυτοῦ has the plural except the nominative, which is also wanting in αλληλων.

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Τις, τι, G. τινος is declined like adjectives of two endings. Ὁστις declines both its parts, as, N. ὁστις, ἡτις, ὁτι; G. οὑτινος, ἡστινος, οὑτινος, &c. But for τινος and τινι we often find του and τῳ, and ὁτου, ὁτῳ for ὁυτινος, ᾧτινι: also, after words ending in α, ατα for τινα in the plural, while ἀττα is used for ἄτινα.

To the indefinite pronouns belongs also δεῖνα, which implies *a certain person* or *thing*, or as we say, *such a one*, without naming him. It is always used with the article, as, ὁ, ἡ, το, δεῖνα, G. τοῦ, τῆς, τοῦ, δεῖνος, &c. Sometimes it is used as if undeclined.

There remain to be noticed some words bordering in their nature both on pronouns and adjectives, and which may therefore be called *Pronominal Adjectives*. Such are the following:

αλλ-ος, -η, -ο and -ον, *other, different.*

ἑτερ-ος, -α, -ον, *other of two.*

ἑκαστ-ος, -η, -ον, *each, every one.*

ἑκατερ-ος, -α, -ον, *each of two, both the one and the other.*

αμφω, G. αμφοῖν, and αμφοτερ-οι, -αι, -α, *both.*

ουδεὶς, ουδεμία, ουδὲν, *no one, nothing.*

ουτις, ουτι, *no one, nothing.*

ουδετερ-ος, -α, -ον, *neither.*

There are little systems formed by certain of the pronouns and pronominal adjectives which deserve notice. Each of the primary or definite relatives gives birth to a corresponding demonstrative, an in-

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definite and interrogative, and an indefinite relative. Thus we have,

1. ὁς, *who*, rel. def.
   ὁ, *he*, demonst.
   τις, *some one*, indef.
   τις; *who?* interrog.
   ὁστις, *who, whoever*, rel. indef.

Note.—An appendage to this system is
   ποτερὸς, *one of two.*
   ποτερος; *which of the two? whether?*
   ὁποτερος, *whether, whichever of the two.*

2. οἷος, *such as.*
   τοῖος, *such.*
   ποιὸς, *of some kind.*
   ποῖος; *of what kind?*
   ὁποῖος, *such as, of whatever kind.*

3. ὁσος, *as much as.*
   τοσος, *so much.*
   ποσὸς, *of some quantity.*
   ποσος; *how much?*
   ὁπόσος, *as much as, however much.*

4. ἡλίκος, *as large as.*
   τηλίκος, *so large.*
   πηλίκος, *of some size.*
   πηλίκος; *how large?*
   ὁπηλίκος, *as large as, of whatever size.*

Each of the foregoing demonstratives, by combining with αυτὸς and with the particle δε, produces

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again two others; as οὗτος, ὅδε, *this*; τοιοῦτος, τοιόσδε, *such as this*; τοσοῦτος, τοσόσδε, *so much as this*; τηλικοῦτος, τηλικόσδε, *so large as this*. They are all declined in the same manner as οὗτος and ὅδε.

Note.—To all the demonstratives throughout all their cases an ι is frequently added, which is about equivalent to *here* and *there* when annexed to the corresponding words in English; as ὁδὶ, οὑτοσὶ, *this here*; ἐκεινονὶ, *that there*; τοιουτοῖ, *such as these here*.

The indefinite relatives take οὖν after them, corresponding to the English addition of *ever*; as ὁστισοῦν, *whoever*; ὁποιοσοῦν, *of what sort soever*, &c.

OF VERBS.

The Greek Verb, for richness, precision, and euphony, is probably unrivalled in any language, and may justly be regarded as the highest attainment of man in the art of speech.

With respect to their sense, verbs are said in general to be either *active*, *passive*, *neuter*, or *reflective*. When they represent their subject as affecting, or acting on, some other thing, they are said to be *active* or *energetick*; when they represent their subject as affected, or acted on, by some other thing, they are said to be *passive* or *pathetick*: when they attribute to their subject such an action as terminates in itself without particularly affecting any thing, they are called *neuter*; lastly, when the subject is represented

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as affecting itself by its own action, they are said to be *reflective* or *middle*.

With respect, however, to their forms of declension verbs are of two kinds only, namely, the active and the passive, if we include in the latter a partial formation expressive of the neuter and middle senses. In general, the active form serves for the active and neuter senses, and the passive for the passive and reflective senses.

The Verb is declined in respect to Tense, Mood, Number, and Person.

Of the Tenses.

To verbs, both active and passive, belong several tenses, by the use of which the action is referred to some certain time.

The principal or leading tenses in each voice are four, namely, the *present*, *future*, *aorist*, and *parakeimen*.

The *Present* represents the action as still going on, and therefore unfinished, either at the time of speaking or at some other time to which the discourse refers.

To the present belongs the *imperfect* or *paratatick*, which is of the same description.

Note.—These tenses are also much used in describing the habits and properties of things.

The *Future* represents an action as about to be accomplished at some future time: it also serves in many instances to express commands.

The *Aorist* speaks of an action as already accom-

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plished, and therefore past, but this may be either with respect to the time of speaking, or such other time as the discourse connects it with.

The *Parakeimen* combines both a past and present signification, representing the action indeed as past, but its *result* or *effect* as still remaining. As examples of its force take τεθνάναι, *to be dead*; ἑστάναι, *to stand*; μεμνημαι, *I remember*; οἶδα, *I know*; σεσηπεν, *it is rotten*; εληλυθα, *I am come*; νενικημαι, *I am conquered*. So also γεγραφα, *I have written*, which implies the existence of the writing at the time of speaking.

To the parakeimen belongs the *hypersyntelick*, which has a similar force; as ετεθνηκει, *he was dead*; ηδειν, *I knew*.

The whole of the above tenses are common both to the active and passive forms; but in the passive, besides an additional future and aorist for the middle sense, there is also found an additional future called *future met' oligon*.

The *Future met' oligon* is an appendage to the parakeimen, representing the result of an action as about to be existing at some future time referred to; as γεγραψεται, *it shall be written*; implying that at such a time the writing shall be in existence.

The middle tenses sometimes imply that the agent does the action properly *to* or *on* himself, as λουσασθαι, *to wash oneself*; but at others only that he does it *for* himself, or so as in some way more particularly to concern himself; as λυσασθαι, *to loose for oneself*,

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that is, to *ransom* or *deliver*. Sometimes, also, they express a simple neuter sense, as δραμοῦμαι, *I will run*.

Note.—Our English idiom presents a like variety to that above; thus we say, *I cut myself*, and *I cut myself a stick*, in two different senses.

Of the Moods.

The Moods afford us the means of speaking of the action in a proper *manner*, according to the view with which we contemplate it.

The *Infinitive* or *aparemphat* speaks of the action abstractedly from the subject, and approaches in nature to a noun.

The *Indicative* or *horistick* expresses assertions of almost every kind.

The *Optative* or *euktick* expresses wishes and possibilities, the designs of past and consequences of hypothetick events. It is commonly represented in English by *might*, *would*, or *should*.

The *Subjunctive* or *hypotactick* expresses existing designs, hypotheses, resolutions, and exhortations: it may most frequently be rendered by *may*.

The *Imperative* or *prostactick* expresses commands and entreaties.

Note.—Not every tense has every mood, but some more, some fewer, as will presently appear. The indicative, however, is found in all, and it is in this mood that the proper force of the tenses will most easily be perceived.

It is impossible to express in English all the shades of meaning which belong to the several parts of the Greek verb; nor is it only in expression that we fail, but the di-

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stinctions themselves are sometimes such as we are not accustomed to make, and do not very readily apprehend. In particular, the distinction between the present and aorist in all moods, except the indicative, is of this description, and a single English form, which we call *the present*, is in general obliged to serve for both.

Sometimes two or more distinct verbs are required to express in English the force of the different tenses of a single Greek verb: thus, εικειν, *to yield to*, parak. εοικέναι, *to resemble*; ἱστάναι, *to set*, parak. ἑστάναι, *to stand*; λυειν *to loosen*, aor. mid. λυσασθαι, *to ransom* or *deliver*.

Of the Numbers and Persons.

All moods but the infinitive are declined in number and person, by which they are made to indicate distinctly their proper subjects.

They have three numbers corresponding with those of nouns.

They have also in each number three persons. The first person is used when the subject is the speaker; the second when it is the person spoken to; and the third in all other cases.

Note.—The distinction of persons is extended to nouns also, when they are considered as the subjects of verbs. A noun in the place of the speaker is said to be in the first person, the party addressed in the second, and whatever is spoken of in the third. Hence εγω must always be in the first person, and συ in the second; other nouns are generally in the third; but if used in the vocative case they are in the second.

In the imperative mood, the first person is wanting.

Of the Participle.

The participle is so closely connected with the verb both in sense and formation, that it is commonly exhibited together with it and as a part of it.

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Each principal tense of the Greek verb has its proper participle, and there is besides the participle in τεος, which does not particularly belong to any.

All the participles are declined with number, case, and gender, like nouns adjective.

The Verb EINAI, *to be*;

which, though irregular and defective, nevertheless on account of its great use, is proper to be learnt in the first instance.

PRESENT TENSE.

Infinitive.

Εἶναι, *to be.*

Indicative.

Sing. Εἰμὶ, *I am.*
εἶ, *thou art.*
ἐστὶ, *he, she,* or *it, is.*
Plur. ἐσμὲν, *we are.*
ἐστὲ, *ye* or *you are.*
εἰσὶ, *they are.*

IMPERFECT TENSE.

Indicative.

Sing. Ἦν, or ἤμην, *I was.*
ἦς, or ἦσθα, *thou wast.*
ἦν, *he was.*

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Plur. ἦμεν, *we were.*
ἦτε, *ye were.*
ἦσαν, *they were.*

Present Optative.

Sing. Ειην, *I might, would,* or *should be.*
ειης, *thou mightest be.*
ειη, *he might be.*
Plur. ειημεν, *we might be.*
ειητε, *ye might be.*
ειησαν, or εἶεν, *they might be.*

Subjunctive.

Sing. ὦ, *I may be.*
ᾖς, *thou mayst be.*
ᾖ, *he may be.*
Plur. ὦμεν, *we may be.*
ἦτε, *ye may be.*
ὦσι, *they may be.*

Imperative.

Sing. Ισθι, *be thou.*
εστω, *let him be.*
Plur. εστε, *be ye.*
εστωσαν, or εστων, *let them be.*

Participle.

Ων, οὖσα, ον, *being.*
G. οντος, ουσης, οντος.

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FUTURE TENSE.

Infinitive.

Εσεσθαι, *to be about to be.*

Indicative.

Sing. Εσομαι, *I shall* or *will be.*
εση, *thou shalt be.*
εσται, *he shall be.*
Plur. εσομεθα, *we shall be.*
εσεσθε, *ye shall be.*
εσονται, *they shall be.*

Optative.

Sing. Εσοιμην, *I should* or *would be.*
εσοιο, *thou shouldst be.*
εσοιτο, *he should be.*
Plur. εσοιμεθα, *we should be.*
εσοισθε, *ye should be.*
εσοιντο, *they should be.*

Participle.

Εσομενος, -η, -ον, *about to be.*

Note.—The poetic variations of this verb are numerous; among the most common are εμμεναι for εἶναι; εμμὶ for εἰμὶ; εσσι for εἶ; εασι for εισὶ; εσσο for ισθι; ἐὼν, ἐοῦσα, ἐὸν for ων, οὖσα, ον; and εσεται or εσσεται for εσται.

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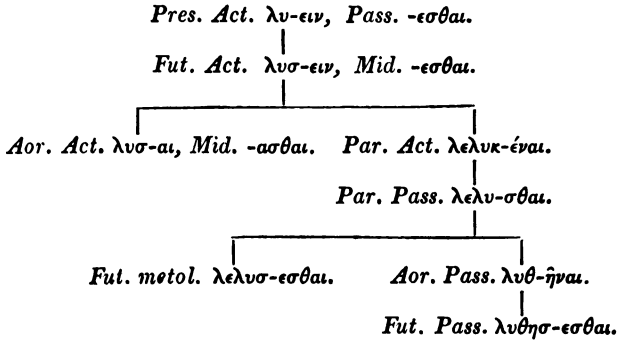
Paradeigma of the Regular Verb.

Synopsis of the principal tenses, arranged according to their formation from one another.



Note.—The foregoing table is intended, 1st, to distinguish between the invariable base of each tense and its variable termination: 2dly, to show what tenses have a common base, as λυ-ειν, -εσθαι: 3dly, to show the order and manner in which the bases of the several tenses are formed from one another: and lastly, to exhibit the termination of each tense in the infinitive mood, from which all the other parts will be derived.

The base of the future and aorist is generally the same, but not always.

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Synoptical View of the Declension of the Tenses, through their Moods and Participles.

Active Voice.

	INFINITIVE.	INDICAT.	OPTAT.	SUBJUNCT.	IMPERAT.	PARTICIPLE.
Imperfect. / *Present.*	Λυ-ειν, *to loose.*	-ω, / ε——ον.	-οιμι.	-ω.	-ε.	-ων.
Future.	Λυσ-ειν, *to be about to loose.*	-ω.	-οιμι.			-ων.
Aorist.	Λῦσ-αι, *to have loosed.*	ε——α.	-αιμι.	-ω.	-ον.	-ας.
Parak. / *Hypers.*	Λελυκ-έναι, *to have loosed.*	-α. / ε——ειν.	-οιμι.	-ω.		-ώς.

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Passive Voice.

	INFINITIVE.	INDICAT.	OPTAT.	SUBJUNCT.	IMPERAT.	PARTICIPLE.
Present. *Imperfect.*	Λυ-εσθαι, *to be loosed.*	ε—ομην. -ομαι.	-οιμην.	-ωμαι.	-ου.	-ομενος.
Fut. mid.	Λυσ-εσθαι, *to be about to loose oneself.*	-ομαι.	-οιμην.			-ομενος.
Aor. mid.	Λυσ-ασθαι, *to have loosed oneself.*	ε—αμην.	-αιμην.	-ωμαι.	-αι.	-αμενος.
Parak. *Hypers.*	Λελυ-σθαι, *to be loosed.*	-μαι. ε—μην.			-σο.	-μένος.
Fut. metol.	Λελυσ-εσθαι, *to be about to be loosed.*	-ομαι.	-οιμην.			-ομενος.
Aor. pass.	Λυθ-ῆναι, *to have been loosed.*	ε—ην.	-ειην.	-ω.	-ητι.	-εἰς.
Fut. pass.	Λυθησ-εσθαι, *to be about to be loosed.*	-ομαι.	-οιμην.			-ομενος.

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Note.—The terminations of the future are perfectly similar to those of the present in both voices, except that the future wants the subjunctive and imperative moods.

Declension of the moods through the numbers and persons, and of the participles.

AGTIVE VOICE.

INDICATIVE MOOD.

Sing.		*Plur.*
	Present Tense.	
Λυ-ω,	*I loose*, or *am loosing.*	-ομεν.
-εις.		-ετε.
-ει.		-ουσι.
	Imperfect.	
Ελυ-ον,	*I loosed*, or *was loosing.*	-ομεν.
-ες.		-ετε.
-ε.		-ον.
	Future.	
Λυσ-ω,	*I shall* or *will loose.*	[Like the Present.
	Aorist.	
Ελυσ-α,	*I loosed*, or *have loosed.*	-αμεν.
-ας.		-ατε.
-ε.		-αν.
	Parakeimen.	
Λελυκ-α,	*I have loosed.*	-αμεν.
-ας.		-ατε.
-ε.		-ᾶσι.

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Sing.		*Plur.*
	Hypersyntelick.	
Ελελυκ-ειν,	*I had loosed.*	-ειμεν.
-εις.		-ειτε.
-ει.		-εσαν or -εισαν.

OPTATIVE MOOD.

Sing.		*Plur.*
	Present Tense.	
Λυ-οιμι,	*I might loose.*	-οιμεν.
-οις.		-οιτε.
-οι.		-οιεν.
	Future.	
Λυσ-οιμι,	*I should* or *would loose.*	
		[Like the Present.
	Aorist.	
Λυσ-αιμι,	*I might loose* or *have loosed.*	-αιμεν.
-ειας or -αις.		-αιτε.
-ειε or -αι.		-ειαν or -αιεν.
	Parakeimen.	
Λελυκ-οιμι,	*I might have loosed.*	
		[Like the Present.

SUBJUNCTIVE MOOD.

Sing.		*Plur.*
	Present Tense.	
Λυ-ω,	*I may loose.*	-ωμεν.
-ῃς.		-ητε.
-ῃ.		-ωσι.

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Aorist.

Λυσ-ω, *I may loose* or *have loosed.*

[Like the Present.

Parakeimen.

Λελυκ-ω, *I may have loosed.*

[Like the Present.

IMPERATIVE MOOD.

Sing.	*Plur.*
Present Tense.	
Λυ-ε, *loose thou.*	-ετε.
-ετω.	-ετωσαν or -οντων.
Aorist.	
Λυσ-ον, *loose thou.*	-ατε.
-ατω.	-ατωσαν or -αντων.

PARTICIPLES.

Present.

Λυ-ων, -ουσα, -ον, *loosing.*

G. -οντος, -ουσης, -οντος.

Future.

Λυσ-ων, *about to loose.*

[Like the Present.

Aorist.

Λυσ-ᾱς, -ᾱσα, -αν, *having loosed.*

G. -αντος, -ασης, -αντος.

Parakeimen.

Λελυκ-ὼς, -ῦια, -ὸς, *having loosed.*

G. -ότος, -υίας, -ότος.

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PASSIVE VOICE.

INDICATIVE MOOD.

Sing.		*Plur.*
	Present Tense.	
Λυ-ομαι,	*I am loosed.*	-ομεθα.
-η.		-εσθε.
-εται.		-ονται.
	Imperfect.	
Ελυ-ομην,	*I was loosed.*	-ομεθα.
-ου.		-εσθε.
-ετο.		-οντο.
	Future Middle.	
Λυσ-ομαι,	*I shall loose myself.*	
		[Like the Present.
	Aorist Middle.	
Ελυσ-αμην,	*I loosed myself.*	-αμεθα.
-ω.		-ασθε.
-ατο.		-αντο.
	Parakeimen.	
Λελυ-μαι,	*I am* or *have been loosed.*	-μεθα.
-σαι.		-σθε.
-ται.		-νται.
	Hypersyntelick.	
Ελελυ-μην,	*I was* or *had been loosed.*	-μεθα.
-σο.		-σθε.
-το.		-ντο.

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Future Metol.

Λελυσ-ομαι, *I shall be loosed.*

[Like the Present.

Aorist Passive.

Ελυθ-ην, *I was* or *h. been loosed.* -ημεν.
-ης, -ητε.
-η, -ησαν.

Future Passive.

Λυθησ-ομαι, *I shall be loosed.*

[Like the Present.

OPTATIVE MOOD.

Present Tense.

Λυ-οιμην, *I might be loosed.* -οιμεθα.
-οιο, -οισθε.
-οιτο, -οιντο.

Future Middle.

Λυσ-οιμην, *I should* or *would loose myself.*

[Like the Present.

Aorist Middle.

Λυσ-αιμην, *I might l. myself.* -αιμεθα.
-αιο, -αισθε.
-αιτο, -αιντο.

Future Metol.

Λελυσ-οιμην, *I should* or *would be loosed.*

[Like the Present.

Aorist Passive.

Λυθ-ειην, *I might be loosed.* -ειημεν.
-ειης, -ειητε.
-ειη, -ειησαν or -εῖεν.

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Future Passive.

Λυθησ-οιμην, *I should* or *would be loosed.*

[Like the Present.

SUBJUNCTIVE MOOD.

Present Tense.

Λυ-ωμαι,	*I may be loosed.*	-ωμεθα.
-η,		-ησθε.
-ηται,		-ωνται.

Aorist Middle.

Λυσ-ωμαι, *I may loose myself.*

[Like the Present.

Aorist Passive.

Λυθ-ω̂,	*I may be loosed.*	-ω̂μεν.
-η̂s,		-η̂τε.
-η̂,		-ω̂σι.

IMPERATIVE MOOD.

Present Tense.

Λυ-ου,	*be thou loosed.*	-εσθε.
-εσθω,		-εσθωσαν or -εσθων.

Aorist Middle.

Λυσ-αι,	*loose thyself.*	-ασθε.
-ασθω,		-ασθωσαν or -ασθων.

Parakeimen.

Λελυ-σο,	*be thou loosed.*	-σθε.
-σθω,		-σθωσαν or -σθων.

Aorist Passive.

Λυθ-ητι,	*be thou loosed.*	-ητε.
-ητω,		-ητωσαν or -ητων.

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PARTICIPLES.

Present.

Λυ-ομενος, -η, -ον, *loosed,* or *being loosed.*

Future Middle.

Λυσ-ομενος, -η, -ον, *about to loose oneself.*

Aorist Middle.

Λυσ-αμενος, -η, -ον, *having loosed oneself.*

Parakeimen.

Λελυ-μένος, -η, -ον, *loosed.*

Future Metol.

Λελυσ-ομενος, -η, -ον, *about to be loosed.*

Aorist Passive.

Λυθ-εὶς, -εῖσα, -ὲν, *having been loosed.*

G. -έντος, &c.

Future Passive.

Λυθησ-ομενος, -η, -ον, *about to be loosed.*

Participle in τεος.

Λυ-τέος, -α, -ον, *that must* or *ought to be loosed.*

Note on the Analogy of the foregoing Declensions.

Although the declensions just exhibited present a good deal of variety, yet there is in fact a close analogy prevailing throughout, which it will be worth the student's while to notice. There are in short only two essentially different forms, the one for the active voice, the other for the passive; and three modifications of each of these constitute in effect the whole system. They are well displayed in the tenses transcribed below, the essential parts being distinguished by capitals. The first modification serves for the present and future tenses of the indicative, and for the whole of the sub-

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junctive: the second for the past tenses of the indicative, and for the optative: the third for the imperative.

The Active Form.

1. λελυκ-α,	-αΣ,	-ε.	*Pl.* -αMEN,	-αTE,	-αΣΙ.
2. ελελυκ-ειN,	-ειΣ,	-ει.	*Pl.* -ειMEN,	-ειTE,	-ειΣAN.
3. λυ	-ε,	-ετΩ.	*Pl.*	-εTE,	-ETΩΣAN.

The Passive Form.

1. λελυ-MAI,	-ΣAI, -TAI.	*Pl.* -MEΘA,	-ΣΘE,	-NTAI.
2. ελελυ-MHN,	-ΣO, -TO.	*Pl.* -MEΘA,	-ΣΘE,	-NTO.
3. λελυ	-ΣO, -ΣΘΩ.	*Pl.*	-ΣΘE,	-ΣΘΩΣAN.

Such were the original forms of all the declensions; the existing variations from them arise chiefly from σ being sometimes dropt in the second person singular and third person plural.

These analogies might easily be pursued further, and by the help of the irregular verbs even the active and passive systems might be traced to a common origin: but we must leave this enquiry to the curiosity of the student.

Of the Dual.

Rule 1. The first person, when there is one, is formed from the first plural by changing *μεθα* into *μεθον*, as *λυομεθα*, *λυομεθον*.

Rule 2. The second person is always formed from the second plural, by changing the final *ε* into *ον*, as *λυετε*, *λυετον*.

Rule 3. The third person is the same as the second as often as the third plural ends in *σι* or *ται*: otherwise it changes the final *ον* of the second into *ην*, as *ελυετον*, *ελυετην*; but in the imperative into *ων*, as *λυετον*, *λυετων*.

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Of the Tones.

In the active voice, the participles of the present, future, and aorist, and the infinitives of the aorist and parakeimen, are naturally paroxyton; and the participle of the parakeimen oxyton.

In the passive, the infinitive and participle of the parakeimen are paroxyton; the infinitive of the aorist passive properispômen, its subjunctive perispômen, and its participle oxyton.

The participle in *τέος* is paroxyton.

Of Contraction.

By contraction, verbs originally ending in *αειν*, *εειν*, and *οειν*, have received in the present and imperfect tenses a new form, which is also that in common use. Thus, for *τιμαειν, to honor*, we say *τιμᾶν*; for *ποιεειν, to make, ποιεῖν*; and for *δηλοειν, to show, δηλοῦν*.

The tenses thus contracted are declined as follows:

1. *Infin.* Τιμᾶν.

	Ind. pres.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	τιμ-ῶ	ε—ων	-ῴην	-ῶ	
	-ᾷς	-ας	-ῴης	-ᾷς	-α
	-ᾷ	-α	-ῴη	-ᾷ	-άτω
P.	-ῶμεν	-ῶμεν	-ῴμεν	-ῶμεν	
	-ᾶτε	-ᾶτε	-ῳητε	-ᾶτε	-ᾶτε
	-ῶσι	-ων	-ῷεν	-ῶσι	-ατωσαν or [-ώντων.

Part. τιμ-ῶν, -ῶσα, -ῶν.

G. -ῶντος, -ώσης, -ῶντος.

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Passive.

Inf. τιμ-ᾶσθαι.

	Ind. pres.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	τιμ-ῶμαι	ε—ώμην	-ῳμην	-ῶμαι	
	-ᾷ	-ω	-ῷο	-ᾷ	-ω
	-ᾶται	-ᾶτο	-ῶτο	-ᾷται	-άσθω
P.	-ωμεθα	-ωμεθα	-ῳμεθα	-ωμεθα	
	-ᾶσθε	-ᾶσθε	-ῶσθε	-ᾶσθε	-ᾶσθε
	-ωνται	-ῶντο	-ῷντο	-ῶνται	-ασθωσαν

Part. τιμ-ωμενος, -η, -ον. [or -ασθων.

2. *Inf.* Ποι-εῖν.

S.	ποι-ῶ	ε—ουν	-οίην	-ῶ	
	-εῖς	-εις	-οίης	-ῇς	-ει
	-εῖ	-ει	-οίη	-ῇ	-ειτω
P.	-οῦμεν	-οῦμεν	-οιημεν	-ῶμεν	
	-εῖτε	-εῖτε	-οιητε	-ῆτε	-εῖτε
	-οῦσι	-ουν	-οῖεν	-ῶσι	-ειτωσαν

Part. ποι-ῶν, -οῦσα, -οῦν. [or -ούντων.

G. -οῦντος, -ούσης, -οῦντος.

Passive.

Inf. ποι-εῖσθαι.

S.	ποι-οῦμαι	ε—ούμην	-οίμην	-ῶμαι	
	-ῇ	-οῦ	-οῖο	-ῇ	-οῦ
	-εῖται	-εῖτο	-οῖτο	-ῆται	-είσθω
P.	-ουμεθα	-ουμεθα	-οιμεθα	-ωμεθα	
	-εῖσθε	-εῖσθε	-οῖσθε	-ῆσθε	-εῖσθε
	-οῦνται	-οῦντο	-οῖντο	-ῶνται	-εισθωσαν

Part. ποι-ουμενος, -η, -ον. [or -είσθων.

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3. *Inf.* Δηλ-οῦν.

	Ind. pres.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	δηλ-ῶ	ε—ουν	-οίην	-ῶ	
	-οῖς	-ους	-οίης	-οῖς	-ου
	-οῖ	-ου	-οίη	-οῖ	-ούτω
P.	-οῦμεν	-οῦμεν	-οιημεν	-ῶμεν	
	-οῦτε	-οῦτε	-οιητε	-ῶτε	-οῦτε
	-οῦσι	-ουν	-οῖεν	-ῶσι	-ουτωσαν or
Part.	δηλ-ῶν,	-οῦσα,	-οῦν.		[-ούντων.
G.	-οῦντος,	-ούσης,	-οῦντος.		

Passive.

Inf. δηλ-οῦσθαι.

S.	δηλ-οῦμαι	ε—ούμην	-οίμην	-ῶμαι	
	-οῖ	-οῦ	-οῖο	-οῖ	-οῦ
	-οῦται	-οῦτο	-οῖτο	-ῶται	-ούσθω
P.	-ουμεθα	-ουμεθα	-οιμεθα	-ωμεθα	
	-οῦσθε	-οῦσθε	-οῖσθε	-ῶσθε	-οῦσθε
	-οῦνται	-οῦντο	-οῖντο	-ῶνται	-ουσθωσαν
Part.	δηλ-ουμενος, -η, -ον.				[or -ούσθων.

Note.—The contraction of the common optative in οιμι also occurs, as τιμῷμι, ποιοῖμι, δηλοῖμι, but is less frequent than the form above.

Monosyllables in εἶν, as πλεῖν *to make a voyage*, δεῖν *to need*, rarely contract, except where ε would otherwise be doubled: thus we say πλεω, πλεῖς, πλεῖ; P. πλεομεν, πλεῖτε, πλεουσι, not πλῶ, πλοῦμεν, πλοῦσι.

Remarks on the Declension of the Regular Verb.

In each tense the student should notice first the formation of the base, then the formation of the moods and participle, and lastly the declension of these.

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1. The base of the future is generally formed by adding σ to that of the present; as λυ-ειν, λυσ-ειν.

If the base of the present terminates in a guttural or labial, then this σ forms with it a double letter, ξ with κ, γ, or χ; ψ with π, β, or φ: as πλεκ-ειν, *to weave*, πλεξ-ειν; τερπ-ειν, *to delight*, τερψ-ειν.

The dentals τ, δ, θ, and ζ are dropped before the σ; as ᾳδ-ειν, *to sing*, ᾳσ-ειν; φραζ-ειν, *to tell*, φρασ-ειν; τυπτ-ειν, *to beat*, τυψ-ειν: but σσ and ττ make ξ like the gutturals, as ορυσσ-ειν or ορυττ-ειν, *to dig*, ορυξ-ειν.

After the liquids λ, μ, ν, ρ, the σ is not inserted, the Greeks disliking that combination; an ε served in its place, and the preceding syllable was, if possible, shortened; and, lastly, the termination was contracted: as ψαλλ-ειν, *to strike a chord* (ψαλε-ειν), ψαλ-εῖν; φαιν-ειν, *to make appear*, φαν-εῖν; σπειρ-ειν, *to sow*, σπερ-εῖν; τεμν-ειν, *to cut*, τεμ-εῖν.

This form of the future is then declined throughout like the contracted present in εῖν; as, ψαλ-εῖν, -ῶ, -οιην, -ῶν, and *fut. mid.* ψαλ-εῖσθαι, -οῦμαι, -οιμην, -ουμενος.

Note.—After short vowels also the σ is often rejected and the termination contracted; as, ελᾶν for ελασειν, from ελαυνειν, *to drive*; μαχεῖσθαι for μαχεσεσθαι, from μαχεσθαι, *to fight*; βαδιεῖν for βαδισειν, from βαδιζειν, *to walk*.

Verbs in ᾶν and εῖν commonly make the future in ησειν, and those in οῦν in ωσειν: as τιμ-ᾶν, τιμ-ησειν; ποι-εῖν, ποι-ησειν; δηλ-οῦν, δηλ-ωσειν.

Note.—It is supposed that the original termination of the future was -εσειν, which by sometimes dropping the ε, some-

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times the σ, and at others combining with adjoining vowels, gave occasion to the above varieties of formation.

2. The base of the aorist is in general the same with that of the future: but a short vowel followed by a liquid is lengthened, as ψαλ-εῖν, ψῆλ-αι; σπερ-εῖν, σπεῖρ-αι; and if σ has been rejected in the future after a short vowel, it is resumed, as ελᾶν, ελάσαι; βαδιεῖν, βαδίσαι.

Of the Irregular Aorist.

The aorist has in many verbs a form altogether distinct from that given above; and commonly, though improperly, called the *second aorist*.

In its terminations it in general resembles the present, but in the indicative the imperfect: its infinitive moreover is perispômen, and its participle oxyton. For example, from λαμβανειν, *to take*, we have

	Inf.	*Ind.*	*Opt.*	*Subj.*	*Imp.*	*Part.*
Aor.	λαβ-εῖν,	ε—ον,	-οιμι,	-ω,	-ε,	-ὼν.
Aor. mid.	λαβ-έσθαι,	ε—ομην,	-οιμην,	-ωμαι,	-οῦ,	-ομενος.

Its base is generally that of the present in some way shortened, and may commonly be regarded as exhibiting the most original and radical form of the verb.

Note.—Both forms of the aorist are occasionally met with in the same verb, seldom however in writers of the same class, the irregular aorist being commonly confined in such cases to the poets, or older authors, or to those of another dialect. Both forms had in general precisely the same signification, but in a few instances the irregular was

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retained in a neuter sense, while the regular was taken for the active: as from ληθειν or λανθανειν, *to be hid*, aor. λαθεῖν, *to be hid*; but the compound επιλῆσαι, *to make forgetful*. Again, from ἱστάναι, *to set*, aor. neut. στῆναι, *to stand*, aor. act. στῆσαι, *to set*.

3. The base of the parakeimen active may in general be derived from that of the future by making a certain addition or augment at the beginning, and either substituting κ for σ at the end, as in λυσ-ειν, λελυκ-εναι; φιλησ-ειν, πεφιληκ-έναι; or adding it to the base of futures in εῖν, as ψαλ-εῖν, εψαλκ-έναι; αρ-εῖν, ηρκ-έναι; or by substituting φ for ψ, and χ for ξ, as in ριψ-ειν, ερριφ-έναι; πραξ-ειν, πεπραχ-έναι.

With respect to the addition at the beginning, we may observe from the foregoing examples, 1st, That when a verb begins with a consonant that consonant is repeated, ε being interposed; excepting that ρ is doubled in its place and ε prefixed; that the slender is used for the aspirate, as in πεφιληκέναι; and that in verbs beginning with a double letter, or σ followed by another consonant, nothing is done but prefixing ε: 2d, That when the verb begins with a short vowel such vowel is changed for a long one.

The rule of this change is as follows:

α	..is changed into..	η
αι	.....	η
αυ	.....	ηυ
ε	.....	η or ει
ο	.....	ω
οι	.....	ω

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The other diphthongs are not altered, except that ευ is sometimes changed into ηυ.

Such is the regular formation of this tense; but as anomalies we may observe that ε of the future is sometimes changed into α or ο, as στελεῖν, *to be about to send*, εσταλκέναι; πεμψειν, *to be about to send*, πεπομφέναι: that ν is often dropped, as κτενεῖν, *to be about to kill*, εκτακέναι; κρινεῖν, *to be about to judge*, κεκρικέναι: and that futures in μεῖν have their parakeimen in μηκέναι, as νεμεῖν, *to be about to allot*, νενεμηκέναι; τεμεῖν, *to be about to cut*, τετμηκέναι.

In verbs beginning with a vowel it was not unusual not merely to lengthen that vowel but to prefix ε at the same time, as οιξειν, *to be about to open*, εωγέναι; or even to repeat the whole of the first syllable, as ολεσειν, *to be about to destroy*, ολωλεκέναι.

Many parakeimens, especially such as bear a neuter sense, deviate from the rule in omitting κ or the aspiration, as ακηκοέναι from ακουειν, *to hear*; λελοιπέναι from λειπειν, *to leave*; σεσηπέναι from σηπειν, *to rot*. Forms of this kind are in many instances confined to the poets, being replaced in the best prose writers by others more regular.

In a few instances they were retained in use in a neuter sense, while a more regular form was at the same time employed in an active sense; as πεποιθέναι, *to trust*, and πεπεικέναι, *to have persuaded*, from πειθειν; πεπραγέναι, *to have made (for oneself)*, and πεπραχέναι, *to have acted (towards ano-*

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ther), from *πρασσειν*; *ολωλέναι, to have perished,* and *ολωλεκέναι, to have destroyed,* from *ολλύναι*; *πεφηνέναι, to appear,* and *πεφαγκέναι, to have shown or made appear,* from *φαινειν*. In cases of this kind the first of these forms may with propriety be called the parakeimen neuter or middle.

Note.—The parakeimen active has sometimes an irregular form as it were by syncope: thus we read *τεθνηκέναι* or *τεθνάναι, to be dead, τεθνηκαμεν, -ατε, -ασι,* or *τεθναμεν, -ατε, -ασι*; *τεθνηκοιμι* or *τεθναιην*; and with this form there goes an imperative *τεθναθι*: part. *τεθνηκὼς* or *τεθνεὼς*.

In like manner for *ἑστηκέναι, to stand, &c.* we often read *ἑστάναι, ἑσταμεν, -ατε, -ασι*; opt. *ἑσταιην*; subj. *ἑστῶ*; imp. *ἑσταθι*; part. *ἑστὼς, -ὼσα, -ὸς*. In the hypersynt. *ἑστασαν* for *εἱστηκεσαν*.

4. The base of the parakeimen passive is, in general, the same as that of the active, except when the latter has a final *κ*. In this case the *κ* is either dropped, as in *λελυκ-έναι, λελύ-σθαι*; or in case of the base of the present ending in a dental, replaced by *σ*, as *πεπεικ-έναι, πεπεῖσ-θαι* from *πειθειν*.

In adapting the several terminations of this tense to the base, we do not find that absolute uniformity which prevails in other tenses.

To a base ending in a consonant the infinitive adds only *θαι*, but to one ending in a vowel it adds *σθαι*.

The manner in which a final consonant in the base is accommodated to the several terminations will appear from the following examples:

1. *Γεγράφ-θαι, to be written.*

Indic. γεγρα-μμαι, -ψαι, -πται, -μμεθα, -φθε.

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2. Πεπράχ-θαι, *to be done.*

Indic. πεπρα-γμαι, -ξαι, -κται, -γμεθα, -χθε.

3. Πεπεῖσ-θαι, *to be persuaded.*

Indic. πεπει-σμαι, -σαι, -ται, -σμεθα, -σθε.

4. Πεφάν-θαι, *to be made appear.*

Indic. πεφα-σμαι, -νσαι, -νται, -σμεθα, -νθε.

In such verbs, seeing that the third person plural cannot well be formed, a periphrasis with the participle is used instead of it, as γεγραμμένοι εισι; and the same thing is done in the optative and subjunctive moods, as γεγραμμένος ειην, γεγραμμένος ὦ. If, however, the infinitive end in ῆσθαι or ῶσθαι, these moods admit of being regularly formed, as πεφιλ-ῄμην, -ῇο, -ῇτο; πεφιλ-ῶμαι, -ῇ, -ῆται; δεδηλ-ῳμην, -ῷο, ῷτο, &c.; but even here the periphrasis is more in use.

Note.—In the Ionic, and sometimes in Attic writers, a third person plural was formed by substituting α for ν; as τεταχαται for τεταχνται, that is τεταγμένοι εισι, *they are arranged* (Thuc.); τετραφαται for τετραφνται or τετραμμένοι εισι, *they are turned* (Plat.). The same occurred in other tenses, as πυθοιατο for πυθοιντο, *they might be informed.*

5. The base of the future met' oligon is almost invariably formed by adding σ to that of the parakeimen passive, with the same necessary accommodation of the letters to each other as takes place in the second person singular of that tense: as λελυ-σθαι, λελυσ-εσθαι; γεγραφ-θαι, γεγραψ-εσθαι; πεπραχ-θαι, πεπραξ-εσθαι; πεπεισ-θαι, πεπεισ-εσθαι. The use of this tense is, however, somewhat unfrequent.

6. The base of the aorist passive is formed from

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that of the parakeimen by rejecting the augment at the beginning and adding θ at the end; as λελυ-σθαι, λυθ-ῆναι; ἦρ-θαι, *to be taken away*, αρθ-ῆναι.

This θ however, after mutes and liquids, is not unfrequently omitted: as in φανῆναι, *to have appeared*; τραφῆναι, *to have been nourished*; κοπῆναι, *to have been chopped*; βλαβῆναι, *to have been hurt*; αλλαγῆναι, *to have been changed*; and many others.

There are also a good many verbs in which both forms were occasionally used: as τραπῆναι and τρεφθῆναι, *to have been turned*; ταγῆναι and ταχθῆναι, *to have been ordered*; αγγελῆναι and ἀγγελθῆναι, *to have been told*.

7. The base of the future passive invariably adds ησ to that of the aorist, as λυθ-ῆναι, λυθησ-εσθαι.

Note.—The infinitive terminations ειν and ηναι were formed by contraction from εμεναι and ημεναι, which with intermediate forms in εμεν and ημεν are frequent in the older authors; as ελθεμεναι and ελθέμεν for ελθεῖν, *to come*; μιγημεναι for μιγῆναι, *to have been mixed*.

The second person singular in η, both in the indicative and subjunctive, ended originally in σαι, as λνεσαι, λνησαι; whence, by omitting σ, λνεαι, λνηαι, forms still read in the poets: hence again by contraction λνη with the iôta underwritten. In like manner the second person in ον ended in εσο, and that in ω in ασο; as λνεσο, λνεο, λνου; ελυσασο, ελυσαο, ελυσω: and the third person plural of the imperfect in ον ended in οσαν, as ελυσαν, ελυον.

For μεθα in the first person plural the poets often use μεσθα, as λνομεσθα for λνομεθα.

The poets often used an imperfect in σκον, as πανεσκον, *I stopped*, for επαυον.

In the optative mood of the parakeimen, irregular aorist, and future perispômen, the form in οιην is often used instead of that in οιμι; as πεφευγοιην, *I might have escaped*; ελη-

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λυθοιην, *I might be come*; σχοιην, *I might have got*; εὑροιην, *I might have found*; φανοιην, *I should make appear*.

The plural optatives in ημεν, ητε, ησαν, were always liable to be contracted; as λυθ-εῖμεν, -εῖτε, -εῖεν, for λυθει-ημεν, -ητε, -ησαν; and ποιοῖμεν, -οῖτε, for ποιοι-ημεν, -ητε.

The old poetic form of the subjunctive made λνωμι for λνω, and in the 3d sing. λνησι for λνῃ.

The third persons in ε and ι take the addition of ν, called in this case paragogic, when the following word begins with a vowel; as εστιν ανθρωπος, *there is a man*.

Of the Augment of the Past Tenses.

The tenses of past time, namely, the imperfect, aorist, and hypersyntelick, receive in the indicative mood a certain increase at the beginning, which is called the *augment*. It consists in prefixing ε, if the verb begin with a consonant, and in other cases in changing a short vowel into a long one, in the manner already stated with reference to the augment of the parakeimen: as ελυον, ελυσα, ελελυκειν; and in the passive ελυομην, ελυσαμην, ελελυμην, ελυθην: also ηνδανον, *I was pleasing*, from ανδανειν; ῆρον, *I was taking up*, from αιρειν; ῳκουν, *I was dwelling*, from οικεῖν.

Sometimes both these augments take place together, as ἑωρων, *I was seeing*, from ὁρᾶν.

In verbs compounded with prepositions the augment generally takes place between the preposition and the verb, as in περιεβαλον, *I threw around*, from περιβαλλειν: but in some instances, in which the original verb has become nearly obsolete, the augment is prefixed to the preposition, as in εκαθευδον, *I was sleeping*; ηπισταμην, *I understood*.

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In poetry nothing is more common than the omission of the augment of the past tenses altogether, and in the hypersyntelick this is not unfrequent even in prose.

Of the Participle in τεος.

This participle is chiefly used in the neuter gender, and with the force of an active or neuter impersonal verb: as λυτέον εστὶ, *it is necessary to loose*; νικητέα εστὶ, *one must conquer*. It is most commonly formed by adding τεος to the base of the parakeimen passive, rejecting the initial augment.

Note.—This participle admits a passive sense also; as ωφελητέα σοι ἡ πολις εστὶ (Xen.) *the city ought to be benefitted by you*: where ωφελητέα is the feminine singular.

OF VERBS OF IRREGULAR DECLENSION.

The principal of these are certain verbs whose infinitive present ends in *ναι* instead of *ειν*. The irregularity in their mode of declension is only partial, affecting more or less the present and imperfect tenses and sometimes the aorist. For the rest they are declined like verbs regular.

Note.—The declension of these verbs as exhibited below is agreeable to the prevailing usage of the best authors, but the student should be aware that many variations will be met with in reading.

These verbs have their infinitives in *άναι*, *έναι*, *οναι*, and *ύναι*, which represent respectively regular forms in *ᾶν*, *εῖν*, *οῦν*, and *νειν*, which forms supply them with their regular tenses, and sometimes even with parts of those which are irregular.

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1. *Inf.* Ἱστ-άναι, *to set.*

	Ind. pres.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	ἱστ-ημι	-ην	-αιην	-ῶ	
	-ης	-ης	-αιης	-ῆς	-αθι or -η
	-ησι	-η	-αιη	-ῆ	-ατω
	-ἄμεν	-ἄμεν	-αιημεν	-ῶμεν	
P.	-ἄτε	-ἄτε	-αιητε	-ῆτε	-ατε
	-ᾶσι	-ἄσαν	-αἶεν	-ῶσι	-ατωσαν

Part. ἱστ-ὰς, -ᾶσα, -ὰν. [or -αντων.

G. -άντος, -άσης, -άντος.

Aorist Neuter. *Inf.* στ-ῆναι, *to have stood.*

	Ind.	*Opt.*	*Subj.*	*Imp.*
S.	εστ-ην	στ-αιην	στ-ῶ	
	-ης	-αιης	-ῆς	στ-ῆθι
	-η	-αιη	-ῆ	-ητω
P.	-ημεν	-αιημεν	-ῶμεν	
	-ητε	-αιητε	-ῆτε	-ητε
	-ησαν	-αἶεν	-ῶσι	-ητωσαν or

Part. στ-ας, -ᾶσα, -αν. [-ητων.

G. -αντος, -ασης, -αντος.

Note.—Στα for στῆθι occurs in compounds, as αναστα for for αναστηθι, *rise up.*

Passive.

Inf. ἱστ-ασθαι.

	Ind.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	ἱστ-ἄμαι	-αμην	-αιμην	-ῶμαι	
	-ἄσαι	-ασο or -ω	-αιο	-ῆ	-ασο or -ω
	-ἄται	-ατο	-αιτο	-ῆται	-ασθω

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P.	ἱστ-αμεθα	-αμεθα	-αιμεθα	-ωμεθα	
	-ασθε	-ασθε	-αισθε	-ῆσθε	-ασθε
	-ανται	-αντο	-αιντο	-ῶνται	-ασθωσαν
	Part. ἱσταμενος, -η, -ον.				[or -ασθων.

2. *Inf.* Τιθ-έναι, *to put* or *place.*

	Ind.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	τιθ-ημι	ε—ουν	-ειην	-ῶ	
	-ης	-εις	-ειης	-ῆς	-ετι or -ει
	-ησι	-ει	-ειη	-ῆ	-ετω
P.	-εμεν	-εμεν	-ειημεν	-ῶμεν	
	-ετε	-ετε	-ειητε	-ῆτε	-ετε
	-εᾶσι	-εσαν or -ουν	-εἶεν	-ῶσι	-ετωσαν or -εντων.

Part. τιθ-εἰς, -εἶσα, -ἐν.

G. -έντος, -είσης, -έντος.

Aorist. Inf. θ-εῖναι.

	Ind.	*Opt.*	*Subj.*	*Imp.*
S.	εθ-ηκα	θ-ειην	θ-ῶ	
	-ηκας	-ειης	-ῆς	θ-ες
	-ηκε	-ειη	-ῆ	-ετω
P.	-εμεν	-ειημεν	-ῶμεν	
	-ετε	-ειητε	-ῆτε	-ετε
	-εσαν or -ηκαν	-εἶεν	-ῶσι	-ετωσαν or -εντων.

Part. θ-εις, -εῖσα, -εν.

G. -εντος, -εισης, -εντος.

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Passive.

Inf. τιθ-εσθαι.

	Ind. pres.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	τιθ-εμαι	ε—εμην	-ειμην	-ωμαι	
	-εσαι	-εσο or -ου	-εῖο	-ῃ	-εσο or -ου
	-εται	-ετο	-εῖτο	-ῆται	-εσθω
P.	-εμεθα	-εμεθα	-ειμεθα	-ωμεθα	
	-εσθε	-εσθε	-εῖσθε	-ῆσθε	-εσθε
	-ενται	-ento	-εῖντο	-ὦνται	-εσθωσαν

Part. τιθεμενος, -η, -ον. [or -εσθων.

Aorist Middle. Inf. θ-εσθαι.

	Ind.	*Opt.*	*Subj.*	*Imp.*
S.	ε-θ-εμην	θ-ειμην	θ-ωμαι	
	-εσο or -ου	-εῖο	-ῃ	θ-οῦ
	-ετο	-εῖτο	-ῆται	-εσθω
P.	-εμεθα	-ειμεθα	-ωμεθα	
	-εσθε	-εῖσθε	-ῆσθε	-εσθε
	-ento	-εῖντο	-ὦνται	-εσθωσαν or

Part. θεμενος, -η, -ον. [-εσθων.

Note.—In the optative τιθοιμην and θοιμην are quite as much used by Attic writers as τιθειμην and θειμην.

3. *Inf.* Διδ-όναι, *to give.*

	Ind.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S.	διδ-ωμι	ε—ουν	-οιην	-ῶ	
	-ως	-ους	-οιης	-ῷς	-οῦι or -ου
	-ωσι	-ου	-οιη	-ῷ	-οτω

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P. διδ-ομεν	-ομεν	-οιημεν	-ῶμεν		
-οτε	-οτε	-οιητε	-ῶτε	-οτε	
-οᾶσι	-οσαν or -ουν	-οῖεν	-ῶσι	-οτωσαν or -οντων.	

Part. διδ-οὺς, -οῦσα, -ὸν.

G. -ὁντος, -ούσης, -ὁντος.

Aorist. Inf. δ-οῦναι.

Ind.	*Opt.*	*Subj.*	*Imp.*
S. εδ-ωκα	δ-οιην	δ-ῶ	
-ωκας	-οιης	-ῶς	δ-ος
-ωκε	-οιη	-ῶ	-οτω
P. -ομεν	-οιημεν	-ῶμεν	
-οτε	-οιητε	-ῶτε	-οτε
-οσαν or -ωκαν	-οῖεν	-ῶσι	-οτωσαν or -οντων.

Part. δ-ους, -οῦσα, -ον.

G. -οντος, -ουσης, -οντος.

Passive.

Inf. διδ-οσθαι.

Ind.	*Imperf.*	*Opt.*	*Subj.*	*Imp.*
S. διδ-ομαι	ε—ομην	-οιμην	-ῶμαι	
-οσαι	-οσο or -ου	-οῖο	-ῷ	-οσο or -ου
-οται	-οτο	-οῖτο	-ῶται	-οσθω
P. -ομεθα	-ομεθα	-οιμεθα	-ῶμεθα	
-οσθε	-οσθε	-οισθε	-ῶσθε	-οσθε
-ονται	-οντο	-οῖντο	-ῶνται	-οσθωσαν

Part. διδομενος, -η, -ον. [or -οσθων.

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Aorist Middle. Inf. δ-οσθαι.

	Ind.	*Opt.*	*Subj.*	*Imp.*
S.	εδ-ομην	δ-οιμην	δ-ῶμαι	
	-οσο or -ου	-οῖο	-ῷ	δ-οῦ
	-οτο	-οῖτο	-ῶται	-οσθω
P.	-ομεθα	-οιμεθα	-ωμεθα	
	-οσθε	-οισθε	-ῶσθε	-οσθε
	-οντο	-οῖντο	-ῶνται	-οσθωσαν or
	Part. δομενος, -η, -ον.			[οσθων.

Note.—In the imperfect active of the two last verbs there are also such forms as ετιθην, εδιδων, and in the aorist εθην, εδων, but these are scarcely used.

4. *Inf.* Δεικν-ύναι, *to show.*

	Ind.	*Imperf.*	*Imp.*
S.	δεικν-ῡμι	ε—υν	
	-ῡς	-υς	-ὔθι or -υ
	-ῡσι	-υ	-ὔτω
P.	-ὔμεν	-ὔμεν	
	-ὔτε	-ὔτε	-ὔτε
	-ᾶσι	-ὔσαν	-υτωσαν or -υντων.
	Part. δεικν-ὺς,	-ῦσα,	-ὺν.
	G.	-ύντος, -ύσης,	-ύντος.

Passive.

Inf. δεικν-υσθαι.

	Ind.	*Imperf.*	*Imp.*
S.	δεικν-ὔμαι	ε—ὔμην	
	-ὔσαι	-ὔσο	-ὔσο
	-ὔται	-ὔτο	-υσθω

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P. δεικν-υμεθα -υμεθα
-υσθε -υσθε -υσθε
-υνται -υντο -υσθωσαν or -υσθων.

Part. δεικνυμενος, -η, -ον.

Note.—The regular form in νειν often supersedes this form, and always supplies the optative and subjunctive.

Many other irregular verbs conform more or less to these models, a few of which must here be noticed.

1. Ἱέναι, *to send*; like τιθέναι.

Pres. indic. ἱ-ημι, -ης, -ησι; -εμεν, ετε, -ᾶσι. imperf. ἱ-ουν, -εις, -ει; -εμεν, -ετε, -εσαν; opt. ἱειην; subj. ἱῶ; inf. ἱεθι or ἱει; part. ἱείς.

Aor., inf. εἶναι; ind. ἦκα, ἦκας, ἦκε; εἶμεν, εἶτε, εἶσαν or ἦκαν; opt. εἴην; subj. ὦ; imp. ἕς; part. εἰς.

Passive pres. ἱεσθαι; ind. ἱεμαι; imperf. ἱεμην; opt. ἱειμην or ἱοιμην; subj. ἱῶμαι; imp. ἱεσο; part. ἱεμενος.

Aorist middle, inf. ἕσθαι; ind. εἵμην, -σο, -το; -μεθα, -σθε, -ντο; opt. εἵμην or οἵμην; subj. ὦμαι; imp. οὖ; part. ἑμενος.

2. Ἰέναι, *to go.*

Pres. εἶμι, *I am going*, εἶ, εισι; ιμεν, ιτε, ιᾶσι. imperf. ῐειν, *I went*, ῐεις, ῐει; ῐειμεν, ῐειτε, ῐεσαν; opt. ιοιμι or ιοιην; subj. ιω; imp. ιθι, ιτω; part. ιών.

3. Φαναι, *to have said*, is an aorist to which φασκειν serves as a present.

Indic. εφ-ην, *I said*, -ης, -η; -αμεν, -ατε, -ασαν; opt. φαιην; subj. φῶ; imp. φαθι; part. φὰς.

Pres. ind. φημι, φης, φησι; φαμεν, φατε, φασι.

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Aorist middle, inf. *φασθαι*; ind. *εφαμην*; part. *φαμενος*.

4. *Δυνασθαι, to be able,* has only the passive form.

Ind. *δυνα-μαι, -σαι, -ται*; *-μεθα, -σθε, -νται*; imperf. *εδυναμην*; opt. *δυναιμην*; subj. *δυνωμαι*; imp. *δυνασο*; part. *δυναμενος*.

In like manner is declined *επισταμαι, to understand.*

Some verbs have the aorist according to this analogy, whose present is regular; as *βαινειν, to go*; aor. *βῆναι*, declined like *στῆναι*; *δυεσθαι, to go under*; aor. *δῦναι*; ind. *εδυν*; part. *δυς*.

So also *γιγνωσκειν, to know*: aor. *γνῶναι*; ind. *εγν-ων, -ως, -ω*; *-ωμεν, -ωτε, -ωσαν*; opt. *γνοιην*; subj. *γνῶ*; imp. *γνῶθι*; part. *γνους*.

The present of certain verbs much resembles a parakeimen passive: such are *κεῖσθαι, to lie*; and *ἧσθαι, to sit.*

Κεῖσθαι, to lie; ind. *κεῖ-μαι, -σαι, -ται*; *-μεθα, -σθε, -νται*: imp. *εκειμην*; opt. *κοιμην*; subj. *κεωμαι*; imperat. *κεῖσο*; part. *κειμενος*.

OF DEFECTIVE VERBS.

Not all verbs are declined through all the tenses, moods, and persons. This arises either from defect in the formation of the verb itself, in which case what is wanting is commonly supplied from other roots; or from the sense of the verb being such as not to call all its parts into use.

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Verbs defective in formation are for the most part irregular also, and therefore need not now be further considered. Those defective from the nature of their signification are chiefly either such as are used only in the present and imperfect tenses, or such as from being used only in one person are called *impersonal.*

The former sort are chiefly such as follow: *μελαινιᾶν, to be blackish*; *γαληνιᾶν, to be calm*; *γαμησειειν, to wish to marry*; *πολεμησειειν, to wish for war*; and others of like form signifying states and desires.

Impersonal verbs express something respecting the state of things in general, without indicating any particular subject: such is *δεῖν, to be necessary*; ind. *δεῖ*; imperf. *εδει*; opt. *δεοιη*; subj. *δεῃ*; part. *δεον*; fut. *δεησει*; aor. *εδεησε*.

Personal verbs are often used impersonally: as *δοκεῖ, it appears*; *εοικεν, it is fit*; *γεγονεν, it is done.*

Note.—In verbs in which the present active is taken only in a neuter or middle sense, the future and aorist active are frequently not in use, their place being supplied by the middle tenses: an aorist active of the irregular form is, however, often retained in such cases; as *λαμβανειν, to take*; f. *λῆψεσθαι*; a. *λαβεῖν*; p. *εἰληφέναι*. In like manner, when the present passive is confined to a neuter or middle sense, the future and aorist passive will seldom be met with; as in *αισθανεσθαι*; a. m. *αισθέσθαι*; p. *ησθῆσθαι*. Moreover in the former of these cases all the proper passive tenses are often entirely wanting, as are the active in the latter; as in *τρεχειν, to run*; *δεχεσθαι, to take.*

Many more examples illustrative of these remarks will be found in the following table.

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A Synopsis of the most remarkable Irregular and Defective Verbs, together with their principal Tenses.

Note.—It will be manifest from the following table, that the irregularities of Greek Verbs arise for the most part in one of the three following ways. Either the present is in some way lengthened out, as in *ἁλισκεσθαι, ἁμαρτανειν, αραρισκειν, πιπρασκειν*: or the forms attending the infinitive in *ναι* are assumed by one or more tenses: or, lastly, the tenses composing in effect one verb are made up from different roots.

Αγασθαι, to admire; f. m. *αγασεσθαι*, a. m. *αγασασθαι*, a. p. *αγασθῆναι*.

αγειν, to lead; f. *αξειν*, a. *αγαγεῖν*, p. *ηχέναι* and *αγηοχέναι*, p. p. *ἦχθαι*.

αγνύναι or *αγνύειν, to break*; f. *αξειν*, a. ind. *εαξα*, p. *εαγέναι, to be broken*, p. p. *εάχθαι*, a. p. ind. *εαγην*.

αἱρεῖν, to take; f. *αἱρησειν*, a. *ἑλεῖν*, ind. *εἷλον*, p. p. *ἠρῆσθαι*, a. p. *αἱρεθῆναι*.

αισθανεσθαι, to perceive; f. m. *αισθησεσθαι*, a. m. *αισθεσθαι*, p. *ησθῆσθαι*.

αλεξειν, to ward off; f. *αλεξησειν*: more used in the middle, *αλεξεσθαι*, f. *αλεξησεσθαι*.

ἁλισκεσθαι, to be caught or *taken*; f. m. *ἁλωσεσθαι*, a. *ἁλῶναι*, ind. *ἑαλων*, p. *ἑαλωκέναι, to be taken*.

ἁμαρτανειν, to err; f. m. *ἁμαρτησεσθαι*, a. *ἁμαρτεῖν*, p. *ἡμαρτηκέναι*.

αμβλισκειν, to bring forth an abortion; f. *αμβλωσειν*, p. *ημβλωκέναι*.

αμφιεννύναι (from the poetic *εννύναι*), *to put on*;

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f. *αμφιεσειν*, a. *αμφιέσαι*, f. m. *αμφιεσεσθαι*, a. m. *αμφιεσασθαι*, p. p. *ημφιέσθαι*.

αναλισκειν, *to consume*; f. *αναλωσειν*, a. *αναλῶσαι*, p. *ανηλωκέναι*, p. p. *ανηλῶσθαι*.

ἀνδανειν, *to please*; f. *ἀδησειν*, a. *ἀδεῖν*, ind. *εαδον*, p. *ἐαδέναι*.

ανοιγειν (from *οιγειν* or *οιγνύναι*, which are little used), *to open*; f. *ανοιξειν*, a. *ανοῖξαι*, ind. *ανεῳξα*, p. *ανεωγέναι*, *to be open*, p. p. *ανεῶχθαι*, a. p. *ανοιχθῆναι*.

ανωγειν, *to order* (poetic); f. *ανωξειν*, a. *ανῶξαι*, p. *ανωγέναι*, p. imperat. *ανωχθι*.

απεχθανεσθαι, *to displease*; f. m. *απεχθησεσθαι*, a. m. *απεχθέσθαι*, p. *απηχθῆσθαι*.

αραρισκειν, *to fit* or *adapt* (poetic); a. *αρσαι*, p. *αραρέναι* or *αρηρέναι*.

αρεσκειν, *to please*; a. *αρέσαι*, f. m. *αρεσεσθαι*, a. m. *αρεσασθαι*, a. p. *αρεσθῆναι*.

αυξειν and *αυξανειν* (poet. *αεξειν*), *to increase*; f. *αυξησειν*, a. *αυξῆσαι*, p. p. *ηυξῆσθαι*.

Βαινειν, *to go*; f. *βησειν* (in an active sense), a. neut. *βῆναι*, p. *βεβηκέναι* or *βεβάναι*, part. *βεβηκὼς* and *βεβὼς*, f. m. *βησεσθαι*, p. p. *βεβασθαι*, a. p. *βαθῆναι*.

βαλλειν, *to throw*; f. *βαλεῖν*, a. *βαλεῖν*, p. *βεβληκέναι*, p. p. *βεβλῆσθαι*, for which Homer uses *βλῆσθαι*.

βιοῦν, *to live*; f. m. *βιωσεσθαι*, a. *βιῶσαι* and likewise *βιῶναι*, p. *βεβιωκέναι*. *Ζῆν* is more used in the present.

βλαστανειν, *to bud*; f. *βλαστησειν*, a. *βλαστεῖν*.

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βοσκειν, to feed; f. *βοσκησειν.*

βουλεσθαι, to be willing; ind. pres. 2d pers. *βουλει*, f. m. *βουλησεσθαι*, p. *βεβουλῆσθαι* (poet. *βεβουλέναι*), a. p. *βουληθῆναι.*

Γαμεῖν, to marry; f. *γαμεσειν* or rather *γαμεῖν*, a. *γῆμαι*, sometimes *γαμῆσαι*, p. *γεγαμηκέναι*, pass. *γαμεῖσθαι* is said of the woman, a. m. *γημασθαι.*

γηρασκειν or *γηρᾶν, to grow old*; f. *γηρασειν*, a. *γηρᾶσαι.*

γιγνωσκειν, to notice or *know*; f. m. *γνωσεσθαι*, a. *γνῶναι*, p. *εγνωκέναι* or *ειδέναι*, p. p. *εγνῶσθαι.* For the sense of *to know* one chiefly uses *ειδέναι*, which is thus declined:—inf. *ειδέναι*; ind. *οἶδα, οἶσθα, οἶδε*; pl. *ισμεν, ιστε, ισασι* (*οιδ-αμεν, -ατε, -ασι*, rarely); opt. *ειδειην*; subj. *ειδῶ*; imp. *ισθι, ιστω*; part. *ειδὼς*; hypers. *ηδειν*; f. metol. *ειισεσθαι.*

γιγνεσθαι, to be produced; f. m. *γενησεσθαι*, a. m. *γενέσθαι*, p. neut. *γεγονέναι*, part. *γεγονὼς* or *γεγὼς*, p. p. *γεγενῆσθαι*, a. m. in an active sense *γεινασθαι.*

Δαῆναι, aor. *to have learnt* (poetic); f. *δαησεσθαι*, p. *δεδαηκέναι.*

δακνειν, to bite; f. m. *δηξεσθαι*, a. *δακεῖν*, p. p. *δεδῆχθαι.*

δαρθανειν, to sleep; f. m. *δαρθησεσθαι*, a. *δαρθεῖν.*

δειδειν, to fear; f. *δεισειν*, p. *δεδοικέναι* and *δεδιέναι*, ind. *δεδια*, pl. *δεδιμεν, δεδιτε, δεδιασι*, imper. *δεδιθι.*

δεικνύναι, to show; f. *δειξειν.*

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διδόναι, *to give*; f. δωσειν, a. δοῦναι, p. δεδωκέναι, p. p. δεδόσθαι, a. p. δοθῆναι.

διδρασκειν (used chiefly in composition, as αποδιδρασκειν, *to steal away* or *flee*); f. m. δρασεσθαι, a. δρᾶναι, ind. εδραν, p. δεδρακέναι.

δοκεῖν, *to seem* or *think*; f. δοξειν, a. δοξαι, p. p. δεδόχθαι.

δυειν, *to cause to go under*; δυεσθαι and δυνειν, *to go under*; a. δῦναι, p. δεδυκέναι.

δυνασθαι, *to be able*; f. m. δυνησεσθαι, p. δεδυνῆσθαι, a. p. δυνηθῆναι and δυνασθῆναι.

Ἑζεσθαι, *to sit*; f. m. ἑδεῖσθαι, a. act. εἷσαι, *to seat* or *place*; whence a f. m. transitive εἰσεσθαι, and a. m. εἰσασθαι or ἐσσασθαι, p. εἷσθαι; whence ἧσθαι, *to sit*, ind. ἧμαι, part. ἥμενος.

εθιζειν, *to accustom*; f. εθισειν, p. ειωθέναι, *to be accustomed*, p. p. ειθίσθαι.

εικειν, *to yield to*; f. εἰξειν, a. εἶξαι, p. εοικέναι, *to be like* or *fitting*.

ειλειν or ειλλειν, *to press* or *roll together*; a. εἷλαι, a. p. αλῆναι, ind. εαλην. This is a poetical word allied to the common form ειλεῖν, *to roll*.

εννύναι, *to put on* (poetic); p. p. εἷσθαι, part. εἱμένος. See αμφιεννύναι.

ελαυνειν, *to drive*; f. ελασειν, and by syncope ελᾶν, a. ελάσαι, p. εληλακέναι, part. p. p. εληλαμένος, a. p. ελαθῆναι and ελασθῆναι.

ἑπειν, *to attend* or *direct* (in prose only in composition); imperf. εἷπον, f. ἑψειν, a. σπεῖν. Hence ἕπεσθαι *to follow*; f. ἕψεσθαι, a. σπεσθαι.

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ἐπιστασθαι, *to understand*; imp. ἠπισταμην, f. ἐπιστησεσθαι, a. ἐπιστηθῆναι.

ἐρευθειν and ἐρυθαινειν, *to redden*; f. ἐρυθησειν.

ἐρχεσθαι, *to come*; f. ἐλευσεσθαι, a. ἐλθεῖν, p. ἐληλυθέναι.

ἐσθιειν, *to eat*; f. m. ἐδεσθαι or φαγεσθαι, a. φαγεῖν, p. ἐδηδοκέναι or βεβρωκέναι (from βιβρωσκειν, little used), p. p. ἐδηδέσθαι or βεβρῶσθαι, a. p. ἐδεσθῆναι or βρωθῆναι.

εὑρισκειν, *to find*; f. εὑρησειν, a. εὑρεῖν, p. εὑρηκέναι, p. p. εὑρῆσθαι, a. p. εὑρεθῆναι.

ἐχειν, *to have*; f. ἑξειν, f. m. ἑξεσθαι, imperf. εἶχον. See ἰσχειν, some of whose tenses it borrows.

Ζευγνύναι, *to yoke* or *join together*; f. ζευξειν, a. ζεῦξαι, p. p. ἐζεῦχθαι, a. p. ζυγῆναι.

ζῇν, *to live*; ind. ζῶ, ζῇς, ζῇ; imp. ἐζ-ην or ἐζ-ων, -ης, -η; imperat. ζῆθι, f. ζησειν, f. m. ζησεσθαι.

ζωννύναι, *to gird*; f. ζωσειν, a. ζῶσαι, part. p. p. ἐζωσμένος.

Θαμβεῖν, *to astonish* or *be astonished*; f. θαμβησειν, a. θαμβῆσαι. Also, a. neut. ταφεῖν, and p. neut. τεθηπέναι, which are poetic.

θαπτειν, *to bury*; f. θαψειν, a. θαψαι, a. p. ταφῆναι.

θιγγανειν, *to touch*; f. θιξειν, a. θιγεῖν.

θνησκειν, *to die*; f. m. θανεῖσθαι, a. θανεῖν, p. τεθνηκέναι or τεθνάναι.

θρωσκειν, *to leap*; f. m. θορεῖσθαι, a. θορεῖν.

Ἰέναι, *to send*; f. ἥσειν, a. εἶναι, p. εἰκέναι, f. m. ἥσεσθαι, a. m. ἔσθαι, p. p. εἶσθαι, a. p. ἐθῆναι, ind. εἰθην.

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ἱκνεῖσθαι (and poet. ἱκανειν or ἱκειν) *to come* or *arrive*; f. ἵξεσθαι, a. ἱκέσθαι, p. ἷχθαι, part. ἱγμένος.

ἱλασκεσθαι, *to propitiate*; f. ἱλασεσθαι, a. ἱλασασθαι, a. p. ἱλασθῆναι, imp. ἱλασθητι, for which poet. ἱλαθι or ἱληθι.

ἱστάναι, *to set*; f. στησειν, a. στῆσαι, a. neut. στῆναι, *to stand*, p. ἑστηκέναι and ἑστάναι, hyp. εἱστηκειν, p. p. ἑστάσθαι, ind. ἑσταμαι, a. p. σταθῆναι.

ισχειν (poet. σχεθειν), *to hold*; f. σχησειν, a. σχεῖν *to get*, imperat. σχες, p. εσχηκέναι, *to have got*, a. m. σχεσθαι, p. p. εσχῆσθαι, a. p. σχεθῆναι.

Καθεζεσθαι, *to sit down* (see ἑζεσθαι); imp. εκαθεζομην, f. καθεδεῖσθαι, while καθῆσθαι serves as a parakeimen.

καιειν or κᾰειν, *to burn*; f. καυσειν, a. καῦσαι, poetic aorists κῆαι and καῆναι.

καλεῖν, *to call*; f. καλεσειν, a. καλεσαι, p. κεκληκέναι.

καμνειν, *to toil*; a. καμεῖν, p. κεκμηκέναι, *to be weary*.

κεραννύναι, *to mix*; f. κερασειν, p. p. κεκρᾶσθαι, a. p. κραθῆναι.

κιχανειν and κιχανεσθαι (poet.) *to catch*; f. κιχησεσθαι, aorists κιχεῖν, κιχησασθαι, and κιχῆναι.

κλαιειν or κλᾰειν, *to weep*; f. m. κλαυσεσθαι, a. m. κλαυσασθαι.

κορεννύναι, *to satisfy*; f. κορεσειν, a. m. κορεσασθαι, p. p. κεκορέσθαι.

κραζειν, *to cry out*, chiefly used in p. κεκραγέναι,

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imperat. κεκραχθι, f. met. κεκραξεσθαι, a. κραγεῖν.

κρεμαννύναι, *to suspend*; f. κρεμασειν or κρεμᾶν, for p. p. κρεμασθαι, ind. κρεμαμαι, opt. κρεμαιμην, f. metol. κρεμησεσθαι, a. p. κρεμασθῆναι.

κτειναι and κτιννύναι, *to kill*; f. κτενεῖν, a. κτεῖναι, p. εκτονέναι. An older aorist is κτανεῖν, also poet. κταναι, part. κτας.

κυνεῖν, *to kiss*; f. κυσειν, a. κυσαι.

Λαγχανειν, *to obtain by lot*; f. m. ληξεσθαι, a. λαχεῖν, p. ειληχέναι, also λελογχέναι.

λαμβανειν, *to take* or *receive*; f. m. ληψεσθαι, a. λαβεῖν, p. ειληφέναι.

λανθανειν and ληθειν, *to lie hid, to elude*; f. λησειν, a. λαθεῖν, p. λελῆθέναι, p. p. λελῆσθαι.

λεγειν, *to say*; f. ερεῖν, a. ειπεῖν, p. ειρηκέναι, p. p. ειρῆσθαι, f. metol. ειρησεσθαι, a. p. ρηθῆναι. But the regular forms, f. λεξειν, *&c.* are also in use.

λειπειν, *to leave*; f. λειψειν, a. λιπεῖν, p. λελοιπέναι, p. p. λελεῖφθαι, a. p. λειφθῆναι.

Μανθανειν, *to learn*; f. μαθησεσθαι, a. μαθεῖν, p. μεμαθηκέναι.

μαχεσθαι, *to fight*; f. μαχεῖσθαι, a. μαχεσασθαι, p. p. μεμαχῆσθαι.

μελειν, *to concern*; f. μελησειν, p. μεμεληκέναι, poet. μεμηλέναι. It is only used in the third person, as μελει μοι, *it concerns me.*

μιγνύναι and μισγειν, *to mix*; f. μιξειν, a. μιξαι, p. p. μεμίχθαι, a. p. μιχθῆναι or μιγῆναι.

μιμνησκειν, *to remind*; f. μνησειν. Pass. μιμνησκε-

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σθαι and μιμνῆσθαι, p. μεμνῆσθαι, *to remember*; f. metol. μεμνησεσθαι, a. p. μνησθῆναι.

Οζειν, *to yield a smell*; f. οζησειν or οζεσειν, p. poet. οδωδέναι.

οιεσθαι, *to be of opinion*; ind. οιομαι and more commonly οἶμαι, οιει, οιεται; imperf. φομην or ᾠμην, f. οιησεσθαι. Οἴειν is poetic.

ολισθαινειν, *to slip* or *slide*; f. ολισθησειν, a. ολισθεῖν.

ολλύναι, *to destroy*; f. ολεσειν or ολεῖν, a. ολέσαι, p. ολωλεκέναι, p. neut. ολωλέναι, *to be ruined*, a. m. ολέσθαι, *to perish*, a. p. ολεσθῆναι.

ομνύναι, *to swear*; f. ομοσειν, a. ομόσαι, p. ομωμοκέναι, f. m. ομεῖσθαι, p. ομωμόσθαι, ind. ομωμομαι.

ονινάναι, *to benefit*; ind. ονινημι, f. ονησειν, a. ονῆσαι, f. m. ονησεσθαι, a. m. ονασθαι, ind. ωναμην.

ὁρᾶν, *to see*; imperf. ἑωρων, f. m. ὀψεσθαι, a. ιδεῖν, p. ἑωρακέναι, a. m. ιδέσθαι, p. p. ὦφθαι, a. p. οφθῆναι. Ἑωρᾶσθαι and ὁραθῆναι are also used.

ορνύναι, *to stir up* (poet.); f. ορσειν, a. ορσαι, p. ορωρέναι, *to have arisen*, f. m. ορεῖσθαι, a. m. ορέσθαι, p. p. ὦρθαι.

οσφραινεσθαι and οσφρᾶσθαι, *to smell*; f. οσφρησεσθαι, a. οσφρέσθαι.

οφειλειν, *to owe*; f. οφειλησειν, old aor. οφελεῖν. Hence οφλειν, *to forfeit*; f. οφλησειν.

Πασχειν, *to suffer* or *be affected*; f. πεισεσθαι, a. παθεῖν, p. πεπονθέναι.

πεταννύναι, *to spread*; f. πετασειν or πετᾶν, a. πετάσαι, p. p. πεπτάσθαι.

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πετεσθαι and ἱπτασθαι, *to fly*; f. πτησεσθαι and πετησεσθαι, a. πτῆναι, a. m. πτεσθαι, which is chiefly used, and πτασθαι, p. p. πεποτῆσθαι.

πηγνύναι, *to fix*; f. πηξειν, a. πῆξαι, p. neut. πεπηγέναι, *to be fixed*, a. p. παγῆναι.

πιμπλάναι, *to fill*, and πληθειν, *to grow full*; f. πλησειν, p. πεπληκέναι, old p. neut. πεπληθέναι, p. p. πεπλῆσθαι, a. p. πλησθῆναι. Πληθῆναι is also used, and πεπλημαι, whence by aphæresis επλημην, πλῆσο.

πιμπράναι, *to blow to a flame*; f. πρησειν, part. p. p. πεπρησμένος.

πινειν, *to drink*; f. πιεσθαι and πιεῖσθαι, a. πιεῖν, imp. πιε or πῖθι, p. πεπωκέναι, p. p. πεπόσθαι. In a transitive sense we find πιπισκειν, *to make drink*; f. πισειν, a. πῖσαι.

πιπρασκειν, *to sell*; f. πρασειν, p. πεπρακέναι, p. p. πεπρᾶσθαι, a. p. πραθῆναι.

πιπτειν, *to fall*; f. m. πεσεῖσθαι, a. πεσεῖν, p. πεπτωκέναι, part. πεπτωκὼς, also πεπτὼς.

πλεῖν, *to make a voyage*; f. m. πλευσεσθαι, a. πλεῦσαι, part. p. p. πεπλευσμένος.

πυνθανεσθαι, *to inform oneself*; f. πευσεσθαι, a. πυθέσθαι, p. πεπύσθαι.

Ρεζειν and ερδειν, *to work* (poet.); f. ρεξειν and ερξειν, a. ρεξαι and ἐρξαι, p. εοργέναι, a. p. ρεχθῆναι.

ρεῖν, *to flow*; f. ρευσεσθαι, p. ερρυηκέναι, a. p. ρυῆναι.

ρηγνύναι or ρησσειν, *to break*; f. ρηξειν, a. ῥῆξαι, p. ερρηχέναι, p. neut. ερρωγέναι, *to be broken*, a. p. ραγῆναι.

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ῥωννύναι, *to strengthen*; f. ῥωσειν, part. p. p. ἐρρωμένος, a. p. ῥωσθῆναι.

Σβεννύναι, *to extinguish*; f. σβεσειν, a. σβεσαι, p. ἐσβηκέναι, *to be extinguished*, a. p. σβεσθῆναι and σβῆναι.

σευειν, *to agitate* (poet.); a. σεῦαι, a. m. σευασθαι, p. p. ind. ἐσσυμαι, part. ἐσσυμενος, a. ind. ἐσσυθην, part. συθεὶς. Ἐσσυμην, ἐσσυο, ἐσσυτο, may be the hypersyntelic, but seem rather to be used in the sense of an aorist: we also meet συτο, συθι, and συμενος.

σκεδαννύναι, *to scatter*; f. σκεδασειν, part. p. p. ἐσκεδασμένος.

στρωννύναι, *to strew*; f. στρωσειν and στορεσειν, a. στρῶσαι and στορέσαι, p. p. ἐστρῶσθαι and ἐστορέσθαι. The latter forms are rather poetical.

Τεινειν, *to stretch*; f. τενεῖν, p. τετακέναι, part. p. p. τεταμένος, a. p. ταθῆναι.

τεμνειν, *to cut*; f. τεμεῖν, a. ταμεῖν, p. τετμηκέναι, a. p. τμηθῆναι.

τετραινειν, *to bore*; f. τρησειν, part. p. p. τετρημένος.

τιθέναι, *to put*; f. θησειν, a. θεῖναι, p. τεθεικέναι, p. p. τεθεῖσθαι, a. p. τεθῆναι.

τικτειν, *to bring forth*; f. τεξειν, a. τεκεῖν, p. τετοκέναι, f. m. τεξεσθαι, which is most used; a. p. τεχθῆναι.

τινειν, *to pay* (also τιννύναι, and poet. τιειν); f. τῖσειν, a. τῖσαι, part. p. p. τετισμένος.

τιτρωσκειν, *to wound*; f. τρωσειν, part. p. p. τετρωμένος.

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τλῆναι, *to dare* (an aor. without a present); ind. ἔτλην, opt. τλαιην, f. τλησεσθαι, p. τετληκέναι and τετλάναι.

τρεχειν, *to run*; f. m. δραμεῖσθαι, a. δραμεῖν, p. δεδραμηκέναι.

τυγχανειν, *to get*, or *happen to be*; f. m. τευξεσθαι, a. τυχεῖν, p. τετυχηκέναι.

Φασκειν, *to say*; as an ind. φημι, f. φησειν, a. φαναι and sometimes φῆσαι.

φερειν, *to bear*; f. οισειν, a. ἐνεγκεῖν, ind. ἠνεγκον and ἠνεγκα, p. ἐνηνοχέναι, p. p. ἐνηνέχθαι.

φευγειν, *to flee*; f. m. φευξεσθαι, a. φυγεῖν, p. πεφευγέναι.

φθανειν, *to get before*; f. φθασειν, a. φθασαι and φθῆναι, p. ἐφθακέναι.

φυειν, *to produce*; f. φυσειν, a. φῦσαι, a. neut. φῦναι, ind. ἔφυν, part. φυς, p. neut. πεφυκέναι, a. p. φυῆναι.

Χαζειν and χαζεσθαι, *to make room*, *to yield* (poet.); a. χαδεῖν, and p. κεχανδέναι, *to hold*; a. m. χασασθαι, p. p. κεκάσθαι, *to surpass*; part. κεκασμένος. Connected with this is also an aorist, κεκαδεῖν, *to drive from*, and f. κεκαδησειν.

χαινειν, *to gape*; a. χανεῖν, p. κεχηνέναι.

χαιρειν, *to rejoice*; f. χαιρησειν, p. κεχαρηκέναι, p. p. κεχαρῆσθαι and poet. κεχάρθαι, a. p. χαρῆναι.

χεῖν, *to pour*; f. χευσειν, a. χεῦαι and χεαι, p. κεχυκέναι, p. p. κεχύσθαι, a. p. χυθῆναι.

χρῆν or χρᾶν, also κιχράναι, *to lend*; f. χρησειν. Pass. χρῆσθαι, *to use*; ind. χρῶμαι, χρῇ, χρῆται;

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f. χρησεσθαι, part. p. p. κεχρημένος, a. p. χρησθῆναι.

χρῆναι, *to behove*; imperson. ind. χρη, opt. χρειη, subj. χρῇ, imperf. εχρῆν or χρῆν, f. χρησει.

Ωθεῖν, *to push*; imperf. εωθουν, f. ωσειν, a. ὦσαι, p. εωκέναι, part. p. p. εωσμένος.

ωνεῖσθαι, *to buy*; f. ωνησεσθαι, a. ωνησασθαι, but more commonly πριασθαι; p. p. εωνῆσθαι, a. p. ωνηθῆναι, *to be bought*; ind. εωνηθην.

OF ADVERBS.

Adverbs may be known by their being properly joined to verbs, participles, and adjectives, to determine some further particular concerning their import, such as the manner, degree, time, or place of the action or quality expressed by them. They are equivalent to a periphrasis with a preposition and a noun.

Some adverbs are primary or original, such as νῦν, *now*; εκεῖ, *there*; εικῆ, *rashly*: but by far the greater part are formed from other words, especially from adjectives.

Almost all adjectives give origin to a corresponding adverb ending in ως, as σοφὸς, *wise*; σοφῶς, *wisely*; ὀξὺς, *sharp*; ὀξέως, *sharply*; αληθὴς, *true*; αληθῶς, *truly*; χαρίεις, *graceful*; χαριεντως, *gracefully*.

In like manner they are formed from participles, as

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πρεποντως, *becomingly*, from πρεπων; ὁμολογουμενως, *confessedly*, from ὁμολογουμενος.

From verbs many are formed ending in δην and τι, as κρυβδην, *secretly*, from κρυπτειν; ἑλληνιστὶ, *after the manner of the Greeks*, from ἑλληνιζειν; ἑθελοντὶ, *willingly*, from ἑθελειν.

From nouns many are formed in δον or in ει, as κυνηδὸν, *like a dog*; ὁμοθυμαδὸν, *with one mind*; αμαχεὶ, *without fighting*.

Adverbs of place, answering to the questions *where? whither? whence?* have appropriate terminations: as, *where?* ουρανόθι, *in heaven*; ἀγρόθι, *in the country*; Αθηνῃσι, *in Athens*; οὗ, *where*; πανταχοῦ, *every where*: *whither?* ουρανόνδε, *to heaven*; οικαδε, *home*; χαμᾶζε, *to the ground*; εκεῖσε, *thither*: *whence?* ουρανόθεν, *from heaven*; Αθηνηθεν, *from Athens*.

Adverbs of time end chiefly in τε, as ὁτε, *when*; παντοτε, *always*; εστε, *until*.

Adverbs of number end in ις or κις, as δις, *twice*; πεντάκις, *five times*; πολλάκις, *often*; ποσάκις, *how often?*

The relative adverbs have little systems founded on them analogous to those of the pronouns: as οὗ, *where*; που, *somewhere*; ποῦ, *where?* ὁπου, *where, wherever*: ὁτε, *when*; τοτε, *then*; ποτε, *at some time*; ποτε, *when?* ὁποτε, *when, whenever*.

The adverbial particles α and δυς are used only in composition; as ατιμος, *without honor*; δυσλυτος, *hard to loosen*: to which may be added νη and ερι; as νηκερδὴς, *unprofitable*; εριτιμος, *of great value*.

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Some adverbs have degrees of comparison; as *κατω, below, κατωτερω, κατωτατω*; *εγγυς, near, εγγυτερω, εγγυτατω*; *μαλα, much, μᾶλλον, μαλιστα.*

Instead of adverbs nothing is commoner than the use of adjectives in the neuter gender, especially in the comparative and superlative degrees; as *σοφωτερον, more wisely*; *σοφωτατα, most wisely.*

OF PREPOSITIONS.

The principal Prepositions are the following:

αμφὶ, about, on either hand;
ανὰ, up, up along;
αντὶ, for, instead of;
απὸ, from;
διὰ, through; (division);
εις or *ες, into, unto*;
εξ or *εκ, out of*;
εν, in;
επὶ, on;
κατὰ, down, against;
μετὰ, with, after; (attending);
παρὰ, by, beside;
περὶ, about, over;
προ, before;
προς, to, towards;
συν or *ξυν, together with*; (union);
ὑπὲρ, over, above;
ὑπὸ, under, by.

Note.—The extensive use of the prepositions in composition is one of the most remarkable features of the Greek language, and demands the student's particular attention. Sometimes several enter at once into the composition of a single word, as *συνεπανισταθαι, to make insurrection together,* from *συν, επὶ, ανὰ,* and *ἱστασθαι.*

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OF CONJUNCTIONS.

The Greek language is exceedingly rich in conjunctive particles, which contribute much to its force and delicacy of expression, and deserve to be attentively studied.

Some conjunctions are commonly placed at the beginning of a sentence or clause: such are *και, and*; *αλλα, but*; *αυταρ, but*; *ει, if*; *εαν, if*; *ινα, that*; *οτι, that*; *ως, that*: there are others which must always be subjoined to another word; as *γαρ, for*; *δη, at length*; *αυ, again*; *ουν, therefore*; *μην, yet*; *μεν, indeed,* distinctive; *δε, and* or *but,* simply conjunctive.

Many conjunctions are used as enklitick appendages to other words: such are *τε, γε, περ, που, τοι, ουν,* and others.

ON ETYMOLOGY.

Etymology teaches us to trace derived and compounded words to their originals.

It is useful to the learner to be acquainted with the more common forms of derivatives, inasmuch as it will frequently assist him to their meaning in reading, while it will suggest them to his memory and sanction his employment of them in writing.

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Derivatives are generally formed by adding to an original base or root certain significant terminations, the principal of which will be exhibited in the examples below.

With respect to the base to which these terminations are annexed, it is of importance to observe that it consists for the most part only of the radical or fixed part of the original words, the variable terminations not entering into the derivatives, and that it is therefore only this part that we can expect to trace in them. Only between the terminations of the original and the derivative there is a certain correspondence.

Derivative nouns flow chiefly from other nouns, adjectives, and verbs.

Those from nouns are, 1st, *Feminines*; as

δουλ-η, *a maid-servant*, from δουλ-ος.

προφῆτ-ις, G. -ῐδος, *a prophetess*, from προφητ-ης.

θεραπ-ειν̆ᾰ, *a female attendant*, from θεραπ-ων.

σωτ-ειρᾰ̆, *a female deliverer*, from σωτ-ῆρ.

ποιη-τρῐ̆ᾰ, *a poetess*, from ποιή-της.

βασιλ-ειᾰ̆ and βασιλ-ισσᾰ̆, *a queen*, from βασιλ-εύς.

ανα-σσᾰ̆, *a queen*, from ανα-ξ.

2. *Hypokoristicks* or *diminutives*: as

παιδ-ίσκος *or* -ίσκη, *a young boy* or *girl*, from παῖς, G. παιδ-ός.

βιβλ-ῐ̆ον, *a little roll* or *book*, from βιβλ-ος.

οικ-ῐδῐ̆ον, *a little house* or *cottage*, from οἶκ-ος.

παιδ-ᾰ̆ρῐ̆ον, *a little child*, from παις.

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πινακ-ῖς, G. -ῖδος, *a little tablet*, from πιναξ, G. πινακ-ος.
φυσα-λῖς, G. -λῖδος, *a bubble*, from φυσα, *a bellows*.
ερωτ-ῦλος, *a darling*, from ερως, *love*, G. ερωτ-ος.
μειρακ-υλλῐον, *a little youth*, from μειραξ, G. μειρακ-ος.
νησ-υδριον, *an islet*, from νῆσ-ος.

3. *Nouns of place* or *possession*: as
διδασκαλ-εῖον, *a school*, from διδασκαλ-ος.
γυναικ-ὼν, *the women's apartment*, from γυνὴ, G. γυναικ-ός.
γαστρ-ων, *one with a large belly*, from γαστὴρ, G. γαστρ-ός.

4. *Patronymics* or *nouns of descent*: as
Πριαμ-ῐδης, *a son of Priam*, from Πριαμ-ος.
Ασκληπι-ᾰδης, *a descendant of Asklepios*, from Ασκληπι-ος.
Κρον-ῖων, *a son of Kronos*, from Κρον-ος.
Ατλαντ-ῐς, G. -ῐδος, *a daughter of Atlas*, from Ατλας, G. Ατλαντ-ος.
Ωκεαν-ῖνη, *a daughter of Ocean*, from Ωκεαν-ος.
αδελφ-ῐδοῦς, *a nephew*, from αδελφ-ός.
αηδον-ῐδεὺς, *a young nightingale*, from αηδὼν, G. αηδόν-ος.

5. *Nouns of country*: as
Δηλ-ῖτης, *one of Delos*, from Δηλ-ος.
Αιγιν-ήτης, *one of Aigine*, from Αιγιν-η.

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Σικελι-ώτης, *one of Sicily*, from Σικελί-α.
Ἁλικαρνασσ-εὺς, *one of Halicarnassos*, from Ἁλικαρνασσ-ός.
Κορινθ-ιος, *one of Corinth*, from Κορινθ-ος.
Αθην-αῖος, *one of Athens*, from Αθῆν-αι.
Αλεξανδρ-ῖνος, *one of Alexandria*, from Αλεξανδρ-εία.
Εκβαταν-ηνὸς, *one of Ekbatana*, from Εκβαταν-α.
Ιθακ-ησιος, *one of Ithaca*, from Ιθάκ-η.

Note.—The five last forms are also used as adjectives.

Nouns derived from adjectives are chiefly such as serve to denote abstract qualities: as

φιλ-οτης, *endearment*, and
φιλ-ῐᾱ, *friendship*, from } φιλ-ος, *dear*.
ταχ-υτης, *swiftness*, from ταχ-ύς.
ευσεβ-ειᾰ, *piety*, from ευσεβ-ής.
σωφρ-οσῠνη, *sobriety*, from σωφρ-ων.

Nouns derived from verbs are of such forms as follow:—

1. Active nouns in σις and σια, from the aorist; as
ποιη-σις, *invention*, from ποιῆ-σαι.
δοκιμα-σῐᾱ, *proof*, from δοκιμά-σαι.

2. Nouns in μα and μος, from the parakeimen passive; as
ποιη-μᾰ, *a poem*, or *work* of any kind, from πεποιῆ-σθαι.
ασπασ-μὸς, *a salutation*, from ησπάσ-θαι.

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3. Active nouns masculine in *της, τηρ, τωρ,* and *εὺς*; as

ποιη-της, a poet, from *πεποιῆ-σθαι.*
πρα-τὴρ, a seller, from *πεπρᾶ-σθαι.*
κτη-τωρ, a possessor, from *κεκτῆ-σθαι.*
ἱερ-εὺς, a priest, from *ἱερ-ευειν.*

4. And others; as

μον-ὴ, an abode, from *μενειν,* old par. *μεμον-έναι.*
τομ-ος, a section, from *τεμνειν,* old par. *τετομ-έναι.*
δουλ-εία, servitude, from *δουλ-ευειν.*
εργασ-τηριον, a workshop, from *ειργάσ-θαι.*

Derivative adjectives flow chiefly from nouns.

πολεμ-ἴος, hostile, from *πολεμ-ος.*
ὡρ-αῖος, comely, from *ὡρ-α.*
βο-ειος, belonging to an ox, from *βοῦς.* G. *βο-ός.*
χρυσ-εος, -οῦς, golden, from *χρυσ-ός.*
πολεμ-ἰκὸς, pertaining to war, from *πολεμ-ος.*
καρδι-ἄκὸς, pertaining to the heart, from *καρδί-α.*
χαρί-εις, graceful, from *χαρις.*
δενδρ-ήεις, woody, from *δενδρ-ος.* G. *-εος.*
ανθεμ-όεις, flowery, from *ανθεμ-ον.*
ξυλ-ινος, wooden, from *ξυλ-ον.*
σκοτ-εινὸς, darksome, from *σκοτ-ος.* G. *-εος.*
εδωδ-ιμὸς, eatable, from *εδωδ-ή.*
πετρ-ωδης, rocky, from *πετρ-α.*
κερδ-αλέος, crafty, from *κερδ-ος.*
απατ-ηλὸς, deceitful, from *απάτ-η* or *απατ-ὰν.*
στωμ-ύλος, talkative, from *στομ-α.*

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δολ-ερὸς, *guileful*, from δολ-ος.
λυπ-ηρὸς, *grievous*, from λυπ-η.
οικτ-ρὸς, *lamentable*, from οἶκτ-ος. [ελε-εῖν.
ελε-ημων, *compassionate*, from ελε-ος. G. -εος or
πλουτ-αξ, *very rich*, from πλοῦτ-ος.

Those in -ης are generally compounds; as ροδοειδ-ὴς, *like a rose*, from ροδον and εἶδος.

Of derivative verbs the most common forms are such as follow:—

πολεμ-ιζειν, *to make war*, from πολεμ-ος.
νε-αζειν, *to play the youth*, from νε-ος.
ωχρι-ᾶν, *to be pale*, from ωχρί-α.
φιλ-εῖν, *to caress*, from φιλ-ος.
δηλ-οῦν, *to make manifest*, from δῆλ-ος.
πτωχ-ευειν, *to live in poverty*, from πτωχ-ός.
πλατ-υνειν, *to widen*, from πλατ-ύς.
θερμ-αινειν, *to warm*, from θερμ-η or θερμ-ός.
γαμησ-ειειν, *to wish to marry*, from γαμῆσ-αι.

Of Compound Words.

In the richness, elegance, and perspicuity of its compounds the Greek excels all other known languages: the method of combination is, however, so simple as to need little remark.

When a noun is prefixed to another word we very commonly find its radical part connected with what follows by the insertion of an ο: as θαλασσοκρατωρ, *ruling the sea*; οφιοδηκτος, *bitten by a snake*; πηγορρυτος, *flowing from a spring*. But if the latter

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word begin with a vowel the *o* is not required: as *φιλανδρος, fond of men*; *λευκωλενος, white-armed.*

Other particulars on this subject will be learnt in reading.

OF THE DIALECTS.

The student should now be informed that the Greek language, as it occurs in different authors, is not altogether one and the same. It presents certain varieties according to the places or periods in which it was written, and hence arises the distinction of *Dialects.* Of these occasional notices have already occurred, and we shall now proceed to give some further brief account of them.

Four varieties of dialect are principally to be noticed; namely, the *Attic, Ionic, Doric,* and *Æolic.*

1. The *Attic,* during the independence of the Greek republics, prevailed in the city and territory of Athens, and in later days became, in a great measure, the general language of literature and educated persons. Its peculiarities are most fully displayed in the comic writings of Aristophanes, and they are also found in the works of Thucydides, Aristotle, Plato, Xenophon, Demosthenes, and the Tragedians, with many other authors. It was of all the dialects the most elegant, and best adapted to the common intercourse of life.

The Attics preferred in general short and contracted forms; thus they said *ταυτὸ* for *το αυτὸ*, *εγῶδα* for

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ἐγὼ οἶδα, προυργου for προ εργου, κερως for κερατος, and the like.

They prefer ρρ to ρς, as αρρην, *male*, instead of αρσην; and ττ to σσ, as θαλαττα, *the sea*, for θαλασσα.

They often substitute εω for ao and εο, as λεὼς for λαὸς, *a people*; πολεως for πολεος, *of a town*.

They put ει for η in the second person passive, as γενησει for γενησῃ, *thou wilt become*.

2. The *Ionic* in its origin was nearly allied to the Attic, being spoken among the Athenian colonists in the Lesser Asia. It had a richness and softness very suitable for poetry. It is preserved in the poems of Homer, and in the prose works of Herodotus and Hippocrates.

The Ionic, contrary to the Attic, loved a concurrence of open vowels. Hence they commonly retained the uncontracted forms, saying ποιεειν for ποιεῖν, τειχεος for τειχους, and the like.

They said also, on the same principle, σημηια for σημεῖα, ὑμέας for ὑμᾶς, προφητεω for προφητου, λιμνεων for λιμνῶν, λυσεαι in the second person for λυσῃ, θωυμα for θαῦμα, with numberless other instances of the same kind.

They retained η after vowels and ρ instead of changing it into α; as φιλίη for φιλία, ελευθερη for ελευθερα.

They put ευ for ου; as ποιεῦντες for ποιοῦντες.

They often reject the aspiration; as επορᾶν for εφορᾶν.

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In the dative plural, for λογοις, they say λογοισι; and for τραπεζαις, τραπεζησι.

In the pronouns they use κ for π; as ὁκόσος for ὁπόσος, ὁκως for ὁπως.

3. The *Doric* was spoken in Doris and the Peloponnesus, and among the Greek colonists in Italy and Sicily. It was comparatively harsh and uncultivated, as most of those who spoke it were but little addicted to literature and the fine arts. Many of its forms appear in the writings of Theocritus and Pindar, as well as in the choruses of the Tragedians, but these elegant writers used it with much reserve, avoiding its harsher peculiarities.

The Doric is distinguished by the prevalence of the broad *a*: as in μαν for μην, *a month*; ἑλοιμαν for ἑλοιμην, *I should take*; τᾶν τιμᾶν for τῶν τιμῶν, *of the honors*; πρᾶτος for πρῶτος, *first*; Αινεία for Αινείου, *of Æneus*.

They often put ω for ου and αυ: as μωσας for μοισας, *muses*; τρῶμα for τραῦμα, *a wound*.

They put σδ for ζ: as μελισδειν, *to sing*, for μελιζειν.

They made the future active always perispômen: as νομενσῶ for νομευσω, *I will feed*.

In the first and third persons plural they said λυομες, λυοντι, for λυομεν, λυουσι.

In the infinitive they put εν for ειν: as γαρύεν, *to sing*, for γηρυειν.

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4. The *Æolic*, near akin to the Doric, was spoken in Bœotia and other northern parts of Greece, in Lesbos and other islands, and in Æolia in the Lesser Asia. Nothing remains in this dialect except a few poetic fragments, such as those of Sappho and Alcæus, and some traces of it in Homer. The Latin language has a nearer affinity to this than to either of the other dialects.

So little remaining of the Æolic, its peculiarities are imperfectly known: it is common, however, to refer to it the poetic genitives of the first declension, such as *νεφεληγερεταο*, *μελισσαων*, for *νεφεληγερέτου*, *μελισσῶν*.

They often put *οι* for *ου*; as *μοῖσα* for *μοῦσα*: and *αις* for *ας*; as *καλαις* for *καλὰς*, *fair women*; *μελαις* for *μελας*, *black*; *πειναις* for *πεινᾶς*, *thou hungerest*.

They also reject oxytons, carrying back the accent, and prefixed to many vowels the obsolete letter called *digamma*.

The foregoing examples are to be considered merely as specimens of the several dialects, by which the student may be prepared to distinguish others when they occur in reading.

It should be further observed that the poets also have various forms of their own, which it would be lost labour to endeavour to refer to any one dialect in particular. Among these we may notice the lengthening of vowels and doubling of consonants for the sake

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of the metre; as in ἄθανατος for ἄθανατος, κουρη for κορη, ὅσσος for ὅσος, βελεσσι for βελεσι: also the use of syncope in words compounded with prepositions; as καμμενειν for καταμενειν, αμβασις for αναβασις, κατθανεῖν for καταθανεῖν, καδδε for κατὰ δε.

Such forms as were common to all, or at least to several, of these dialects, were called by grammarians *Hellenic*; and these began early to be preferred by men of letters to the provincial peculiarities. To this common language the Attic dialect always lay nearer than either of the others, and the difference was continually lessened by the progress of letters, so that at length the best Attic prose writers approached that standard very nearly. Their superior excellence, and the renown of Athens as a school of philosophy, caused their writings to be regarded as the model of that sort of composition; and when the conquests of the Macedonians and Romans had abolished the political distinctions of the Grecian states, their influence on literature prevailed more and more, so that at length a language consisting of common Hellenic with a mixture of Attikism, and nearly the same with that of the great Attic prose writers, was adopted by almost all authors, and became what it still remains—*standard Greek*.

It is this standard which is exhibited as the model of the language throughout the pages of this grammar.

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PART THE THIRD.

Of Syntaxis or Construction.

Syntaxis teaches the just adaptation of the several parts of speech to one another when they are combined together in sentences.

This adaptation takes place especially in two instances, namely in *agreement* and in *government*, which therefore form the leading divisions of the subject.

For the sake of order we will begin with a sentence in its simplest form, and introducing one by one the elements by which it may be made more complex, we will deliver as we proceed the rules which are proper to each.

1. *Agreement of the Noun and Verb.*

Every sentence must consist at least of a verb and a noun or pronoun, either expressed or understood, as the subject of that verb.

Rule 1. The noun which is the subject of a personal verb must be put in the nominative case, and

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the verb must agree with it in number and person: as

εγὼ τρεχω, *I run.*

Θεὸς προσκυνεῖται, *God is worshipped.*

σφῷ ἐριδαινετον, *ye two quarrel.*

ὑμεῖς ἁλλεσθε, *ye leap.*

κλῦθι μευ, Αργυροτοξ', ὁς Χρυσην αμφιβεβηκας (Hom.), *hear me, O god of the silver bow, who protectest Khryse.*

Obs. 1. The former part of this rule does not extend to verbs in the second person of the imperative mood, whose subject is most properly in the vocative.

Obs. 2. Relative pronouns are one in person with their antecedents.

Obs. 3. Nouns in general are in the third person, except εγω and συ, and such as are in agreement with these, either expressed or understood.

Obs. 4. A personal pronoun is seldom expressed before the verb except where some emphasis or distinction is intended: as

ουκ εστιν ὧδε, ανεστη, *he is not here, he has risen.*

τι προς ἡμᾶς; συ οψει, *what is it to us? look* thou *to it.*

Exception 1. Nouns neuter, though in the plural, are usually joined to a verb singular; as

κυματα ορωρει, *the waves were risen.*

Except. 2. The dual may agree with the plural; as

τω δ' εγγύθεν ἦλθον (Hom.), *they two came near.*

ποταμοὶ συμβαλλετον ὑδωρ (Hom.), *two rivers unite their water.*

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Except. 3. Collective nouns, though in the singular, are often joined with a verb plural; as

Αθηναιων το πλῆθος οιονται (Thuc.), *the multitude of the Athenians is of opinion.*

Rule 2. Two or more nouns singular coupled together by a conjunctive particle, such as *και, and,* require a verb plural; but if the particle be disjunctive, such as *η, or,* the verb ought to be singular: as

Πετρος και Ιωάννης ανεβαινον εις το ἱερόν, *Peter and John were going up into the temple.*

Rule 3. When two or more nominatives of different persons are connected with the same verb, the verb will agree with the first person rather than the second, and with the second rather than the third; as

εγὼ και συ πολλὰ δη και ειπομεν και επραξαμεν (Xen.), *I and you have both said and done many things.*

Rule 4. The verb εἶναι, *to be,* is very commonly omitted when its sense is sufficiently implied in the context; as

και ουδὲν ὁτι ουκ ὑπεσχετο (Herod.), *and there was nothing which he did not promise.*

Κυριος ὁ Θεὸς ευλογητὸς, *the Lord God be blessed.*

2. *Agreement of the Noun with the Adjective.*

Rule 5. The adjective, pronoun, or participle must

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agree with the noun to which it refers in gender, number, and case; as

λογος προφητικὸς, *a prophetic saying.*

ταῖς καλαῖς γυναιξὶν, *to the beautiful women.*

πῦρ αναλίσκον, *a consuming fire.*

Obs. 1. This agreement between nouns and adjectives takes place not only when they are joined immediately together, but likewise when they are connected by certain verbs, especially such as signify *to be, to appear,* or *to be named*; as

ουκ ενδωσομεν προφασιν ουδένι κακῷ γενέσθαι (Thuc.), *we will allow no one a pretence for behaving ill.*

καλὸν Ἕλληνα οντα φιλελληνα εἶναι (Xen.), *it is becoming that one who is a Greek should be fond of Greeks.*

Σωκρατης τυγχανει περιπατῶν, *Socrates happens to be walking.*

ἡ ὑμετερα πιστοτης μειζων φανειη αν, *your fidelity would appear the greater.*

δευτεραῖος αφικετο, *he arrived on the second day.*

Obs. 2. The noun with which the adjective agrees is frequently not expressed, being implied in pronouns or otherwise understood; as

ει δε συ καρτερός εσσι (Hom.), *and although thou art brave*; that is, *a brave man.*

εγενοντο οἱ συμπαντες μυρίοι και χιλιοι (Xen.), *they made altogether eleven thousand*; that is, *men.*

ουκ αγαθὸν πολυκοιρανίη, *the rule of many is not good*; that is, *not a good thing.*

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τ' αμὰ δυστηνου κακὰ (Soph.), *my evils, a miserable man's.*

Obs. 3. In such cases the noun is sometimes subjoined in the genitive case; as

οἱ φαῦλοι τῶν ανθρωπων, *the baser sort of men.*

πολλὴ τῆς χωρας (Xen.), *much of the country.*

Except. 1. The dual may agree with the plural; as

φιλας περὶ χεῖρε βαλωμεν, *let us embrace with affectionate hands.*

δυο χασματα εχομενω αλληλοιν, (Plat.), *two chasms adjoining one another.*

Except. 2. The masculine termination of dual adjectives, participles, and pronouns very commonly serves instead of the feminine; as

τουτοιν τοῖν κινησεοιν (Plat.), *of these two motions.*

ὡσπερ ει τω χεῖρε, ἁς ὁ Θεὸς επὶ το συλλαμβανειν αλληλαιν εποιησεν, αφεμενω τουτου, τραποιντο προς το διακωλυειν αλληλω (Xen.), *as if the two hands which God made to act in concert, forsaking this, should turn to hindering one another.*

δυο τινε εστον ιδέα, αρχοντε και αγοντε, οἷν ἑπομεθα (Plat.), *there are two ideas ruling and leading us, which we follow.*

Rule 6. If an adjective be connected at once with several nouns of different genders, in things living, the masculine gender will be preferred to the feminine, and the feminine to the neuter; but in things without life the neuter gender prevails; as

τῶν αὐτῶν αμφοτεροι δεονται και ἡ γυνὴ και ὁ

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ανὴρ (Plat.), *both the woman and the man stand in need of the same things.*

λιθοι τε και πλινθοι και ξυλα και κεραμος ατακτως ερριμμένα (Xen.), *both stones and bricks and pieces of wood and tiling thrown about in confusion.*

3. *Agreement of the Relative Pronoun with its Antecedent.*

Rule 7. The relative pronoun agrees with its antecedent in gender and number; as

οἶνος σε τρωει μελιηδὴς ὅς τε και αλλους βλαπτει (Hom.), *sweet wine wounds thee which also injures others.*

αμαθής γε ὅστις οὑτωσὶ σφοδρα την θυραν λελακτικας (Aristoph.), *an illiterate fellow thou art who hast kicked the door with such violence*: where the antecedent is σν understood.

Obs. The omission of the antecedent when a pronoun and unemphatic, as being sufficiently implied in the relative itself, is the common idiom of the language; as

συν οἷς μαλιστα φιλεῖς (Xen.), *with those whom you love most*; for εκεινοις οἷς.

ουδὲν πραξαιμ' αν ὧν ου σοι φιλον (Soph.), *I would do nothing displeasing to you*; for εκεινων ὧν.

Note.—The clauses introduced into a sentence by a relative are of two kinds: the one is independent, and may be otherwise expressed by means of a personal or demonstrative pronoun; as τοιαῦτα φῆμαι μαντικαὶ διωρισαν, ὧν εντρεπου σν ουδέν (Soph.), for αλλὰ τουτων σν εντρεπου, &c. *such things*

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the prophetic oracles have declared, of which you make no account: the other sort of clause is dependent or hypotactic, and may often be paraphrased by help of the participle; as ὁς ηδει τα τ' εόντα, τα τ' εσσομενα, προ τ' εόντα, (Hom.) which is equivalent to ὁ ειδὼς τα τ' εὸντα, &c. *who knew both the present things and the future and the past*: again, μητι γενοιτο ὁτι παντας ἡμᾶς λυπησει, (Xen.) which may be read μητι γενοιτο παντας ἡμᾶς λυπῆσον, *lest something should happen which will grieve us all.*

It may sometimes be useful to paraphrase a clause in this manner in order to decide whether the definite or indefinite relative ought to be used, as the definite relative will in general be proper in the same cases as, when paraphrased, would require the definite article.

Rule 8. The relative most commonly agrees in *case* also with the antecedent, when the latter is in the genitive or dative, and the former would otherwise be in the accusative; as

αγων απὸ τῶν πολεων ὢν επεισε στρατιὰν (Thuc.), *bringing an army from the towns which he had gained over.*

χρῆσθαι ταῖς συνθήκαις μη ταυταις αἷς νῦν τινες γεγραφασιν (Plat.), *to observe as treaties not those which some have now written.*

ελαττω τῶν τοιουτων κακῶν οἷων ειπομεν (Plat.), *less evils than such as are mentioned.*

Rule 9. On the other hand the antecedent sometimes takes the case proper to the relative, which in such instances generally precedes it; as

κατασκευαζοντα ἧς αρχοι χωρας (Xen.), *preparing a country which he might govern.*

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4. *On the Relations of Nouns to each other, and on certain uses of the Cases.*

Rule 10. Two or more nouns applied at once to the same person or thing are said to be in *apposition*, and are put in the same case; as

αγαπησεις Κυριον τον Θεόν σου, *thou shalt love the Lord thy God.*

Rule 11. Of two nouns referring to different things the relation is commonly expressed by putting in the genitive case that one which is dependent in the sentence on the other; as

πολλῶν δ' ανθρωπων ιδεν αστεα, *and he saw the cities of many men.*

εμὸς τοῦ ταλαιπωρου βιος (Aristoph.), *my life, a wretch's as I am.*

Obs. 1. The genitive is sometimes dependent on a noun understood; as

εις Ἅδου, for εις οἶκον Ἅδου, *to the house of Hades.*

Θουκυδίδης Ολορου, *Thucydides, son of Olorus.*

Obs. 2. There are, however, relations of noun to noun which are better expressed by the dative; as

ευεργέτης τοῖς φιλοις, *a benefactor to his friends.*

συνέργος τοῖς τεχνίταις, *a cooperator with the artisans.*

Rule 12. These relations of nouns obtain equally after connective verbs; as

ὁ λογος σαρξ εγενετο, *the word became flesh.*

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εγενετο χρηματίσαι πρῶτον εν Αντιοχείᾳ τους μαθητὰς Χριστιανοὺς, *it came to pass that the disciples were called Christians first in Antioch.*

Θεοῦ εστι το δῶρον, *the gift is God's.*

Rule 13. In nouns of time and place, unaccompanied by prepositions, such as answer to the question *where? in what place?* and *when? during what time?* are commonly put in the genitive; as

οἵη ουκ εστι γυνὴ ουτ' Ιθάκης ουτ' Ηπείροιο (Hom.), *such a woman as there is not either in Ithaca or Epirus.*

τῆς αυτῆς ἡμέρας (Thuc.), *in the same day.*

ἡμερῶν ολίγων (Plat.), *within a few days.*

Such as answer to the question *where? at what place?* or *when? at what time?* are commonly put in the dative; as [*rathon.*

Μαραθῶνι ὁτ' ἦμεν (Plat.), *when we were at Ma-*

ηματι κεν τριτατῳ Φθιην εριβωλον ἱκοιμην (Hom.), *on the third day I should arrive at fertile Phthia.*

Such as answer to the question *how far? how long?* are commonly put in the accusative; as

τριακοντα σταδιους προεληλυθεσαν (Xen.), *they had advanced thirty furlongs.*

εμαχοντο δεκα ενιαυτοὺς (Hesiod.), *they fought ten years.*

Rule 14. The nominative is sometimes used in addresses even where there is a proper vocative; as

ελεησον με, ὁ Θεὸς, *have mercy on me, O God.*

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Rule 15. In exclamations either the nominative, genitive, or accusative may be used, according to circumstances; as

ω δυσταλαινα εγώ! *O wretch that I am!*

τῆς αναιδείας! *what impudence!*

ω εμὲ δειλαιον! *O coward that I am!*

5. *On the government of the Noun by the Adjective and Verb.*

Rule 16. When a noun is governed by an adjective it is generally found in the genitive case; as

συγγνωμων τῶν ανθρωπινων ἁμαρτηματων (Xen.), *compassionate towards human errors.*

ατιμος τῶν επαινων (Plat.), *unhonored by praises.*

εμπειρος ειμι τῆς χωρας (Xen.), *I am acquainted with the country.*

καρδίας δηκτηρια (Eurip.), *things that wound the heart.*

παρασκευαστικὸς τῶν εις τον πολεμον (Xen.), *provident in the matters that regard the war.*

ακλαυστος φιλων, *unlamented by friends.*

Obs. 1. This rule especially applies to nouns dependent on adjectives in the comparative and superlative degrees, and others of similar import; as

τῆς πολυπραγμοσύνης ουδὲν κενεωτερον αλλο, *nothing is vainer than impertinent curiosity.*

νεωτατος δ' ἦν Πριαμιδῶν (Eurip.), *I was the youngest of the sons of Priam.*

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ουδὲν διαφορος τῶν αλλων πολεων (Xen.), *not at all different from the other cities.*

ὑπειροχος αλλων (Hom.), *excelling others.*

Obs. 2. When the particle η, *than,* is employed, the noun which follows it will be put in the same case with that which precedes it, unless it be taken as the nominative to some verb expressed or understood; as

εκ δειvοτερων η τοιῶνδε εσωθησαν (Thuc.), *they were delivered from more formidable things than such as these.*

ἐνὸς πολὺ δυνατωτερου η εγὼ υἱὸς, for η εγώ ειμι (Xen.), *a son of one much more powerful than I am.*

Obs. 3. The comparative and superlative degrees are often used absolutely, that is, without any particular object of comparison being expressed; as

αυθαδεστερον τι απεκρινατο (Thuc.), *he replied somewhat insolently;*

φῦναι ὁ Κυρος λεγεται εἶδος μεν καλλιστος (Xen.), *Cyrus is said to have been extremely handsome.*

Rule 17. Certain adjectives, from the nature of their signification, more commonly or even always govern a dative; such especially are those which signify *advantage, favor, identity, similitude, propriety, fellowship,* and the like, with their contraries; as

εοικας τα εκαστῳ ωφελιμα κτηματα καλεῖν (Xen.), *you appear to call possessions such things as are useful to each person.*

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ἐχθρῶν τῇ τε πολει και τῇ Ἑλλάδι (Xen.), *hostile both to the city and to Greece.*

ἐν τῷ αυτῷ κινδυνῳ τοῖς φαυλοτατοις (Thuc.), *in the same danger with the meanest.*

φοροι οἱ αυτῷ ἰδιοι ἦσαν (Xen.), *the revenues which were his own.*

κοινόν τι χαρᾷ και λυπῃ δακρυα εστι (Xen.), *tears are something common to joy and grief.*

ἐθνῶν ἦρξε ουθ' ἑαυτῷ ὁμογλωττων οντων ουτε αλληλοις (Xen.), *he governed nations not agreeing in language either with himself or with one another.*

Rule 18. An accusative is often subjoined both to adjectives and verbs expressive of something to which their sense is more particularly directed or limited, and requiring that in English some phrase equivalent to "*with respect to*" should be supplied; as

πατρίδα Ρωμαῖος, *with respect to his country a Roman:*

δακτυλον αλγῶ τοῦτον (Theoc.), *I have a pain in this finger:*

τους Ἕλληνας ουδέν πω σαφὲς λεγεται ει ἕπονται (Xen.), *with respect to the Greeks nothing clear is yet told us whether they follow:*

and hence adverbially, την αρχὴν, *at the first*; το τέλος, *finally*; ταχος, *quickly*; δωρεὰν, *as a gift*; χαριν, *for the sake of*; and others.

Note.—Before these accusatives some preposition, such as κατα, would seem to be understood.

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Rule 19. The noun which follows a verb of active signification, to express the thing which is most immediately affected by its action, is in general put in the accusative case; as

τον Θεὸν φοβεῖσθε, τον βασιλέα τιμᾶτε, *fear God, honor the king.*

ἡ Κυθερεια ζητεῖ λυσασθαι τον ερωτα (Anacr.), *Kythereia seeks to ransom love.*

Rule 20. Many verbs admit a second accusative for a person or thing affected more remotely; as

ὑπισχνοῦ ποιησειν αγαθὰ ἡμᾶς (Xen.), *you promised to treat us well.*

ταυτὶ λεγεις συ τον στρατηγὸν, πτωχὸς ων; (Aristoph.) *dost thou, poor as thou art, say this to the general?*

εὖ λεγειν τον εὖ λεγοντα, και εὖ ποιεῖν τον εὖ ποιοῦντα (Xen.), *to speak well of him that speaks well of us, and to treat well him that treats us well.*

ηρωτα τους αυτομολους τα εκ τῶν πολεμιων (Xen.), *he enquired of the deserters concerning the affairs of the enemy.*

το τυραννικὸν αιτημα, αιτεῖν τον δῆμον φυλακας τινας τοῦ σωματος (Plat.), *the request of tyrants, to request of the people some body guards.*

μηδὲ συ τονδ', αγαθός περ εὼν, αποαιρεο κουρην (Hom.), *neither do thou, although thou art noble, take away from him the girl.*

τον μεν εαυτοῦ χιτῶνα εκεῖνον ημφιεσε, τον δε εκεῖ-

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νου αυτὸς ενέδυ (Xen.), *his own coat he put upon that man, and his he put on himself.*

πολλὰ διδασκει με ὁ πολὺς βιοτος (Eurip.), *my long life teaches me many things.*

τοῦτο σε κελευομεν (Xen.), *this we command thee.*

Rule 21. Even verbs that are properly neuter sometimes govern an accusative, especially such as signify motion; as

ουδέν σε λεληθε (Xen.), *nothing is concealed from you.*

βεβηκε την πανυστατην ὁδῶν, *he is gone the last of journies.*

ἦλθε Πολυνείκης χθονα (Eurip.), *he went to the land of Polyneike.*

Rule 22. Various verbs, in the place of the accusative, take a dative after them; such especially are those which signify *to benefit, to help, to please, to obey, to follow, to suit, to resemble, to use,* and the like, with their contraries; as

εν τοῖς κακοῖς χρη τοῖς φιλοισιν ωφελεῖν (Eurip.), *in adversity it behoves us to be of service to our friends.*

αδικουμενοις βοηθοῖτε (Xen.), *ye would assist the injured.*

ουκ Αγαμεμνονι ηνδανε, *it did not please Agamemnon.*

επειθετο μυθῳ, *he obeyed the command.*

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τῷ ἡγεμόνι ἑπεσθαι (Xen.), *to follow the leader.*
τῇ ἡλικίᾳ επρεπε (Xen.), *it became his age.*
μεθυουσιν εϙκεσαν (Xen.), *they were like men drunk.*
ἡμῖν εχρῶντο ὡς εκείνοις ἦν ἡδιστον (Xen.), *they used* or *treated us as was most agreeable to them.*

Rule 23. Other verbs take a dative in addition to an accusative; such are those which signify *to give, to pay, to add, to pardon, to tell, to show,* with many others; as

τῶν αγαθῶν ουδὲν ανευ πονου θεοὶ διδοασιν ανθρωποις (Xen.), *the gods give no good thing to men without labor.*
αλλα ὑμῖν αποτισειεν (Xen.), *he would pay you in another way.*
Αχαιοῖς αλγε' εθηκε, *it brought woes on the Greeks.*
αφες ἡμίν τα παραπτωματα ἡμῶν, *forgive us our offences.*
την μαχην μοι λεξον (Xen.), *recount to me the fight.*
δειξαιμι σοι πολὺ δεινοτερους εμοῦ (Xen.), *I would show you much abler men than myself.*
ειργειν μητρὶ πολεμιον δορυ (Aiskhyl.), *to keep off from ones mother the hostile spear.*
ουδ' αν τοῦτο μοι εμεμφου (Xen.), *you would not have reproached me with this.*

Rule 24. The dative is frequently subjoined to εἶναι and some other verbs of like meaning, in order to imply property or possession; as

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εμοὶ γαρ ἡν αγροῖκος ἡδιστος βιος (Aristoph.), *for I had a most agreeable country life.*

τῶν φροντίδων ου μετἡν αυτῇ (Xen.), *she did not partake in the thoughts.*

αργυριον και χρυσίον ουχ ὑπαρχει μοι, silver and gold have I none.

Rule 25. In general, a dative may be subjoined to all sorts of verbs, when we have to signify either the means by which an action is accomplished, or the object in whose acquisition of something it terminates; or in other words, for whom it is done; as

αργυρέαις λογχαισι μαχου και παντα κρατησεις, fight with silver darts and you will subdue all things.

ᾧ δη τονδε πλοῦν εστειλαμεν (Soph.), *for whom we undertook this voyage.*

Rule 26. A genitive often follows the verb in the place of the accusative, when it is intended to represent the thing mentioned as only partially affected by the action, as where in English we should use the word *some*; as

δος μοι ὑδατος, give me some water.

ευνοιας εχειν (Thuc.), *to be kindly disposed.*

μνημης εχειν, to remember.

πατάξαι τῆς κεφαλῆς, to break (a part of) ones head.

Rule 27. Many sorts of verbs govern a genitive from the nature of their signification, some at the

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same time governing an accusative and others not: they are chiefly such as follow:

1. Verbs implying the idea of *abounding* or *wanting*, or indeed of having any particular quantity of a thing; as

πολεμου ἡ πολις εγεμεν (Isoc.), *the city was full of war.*

οινοιο κορεσσαμενος (Hom.), *satisfied with wine.*

σπανιζοντε βιου (Eurip.), *destitute of a livelihood.*

οφθαλμῶν μεν αμερσε, διδου δ' ἡδεῖαν αοιδὴν (Hom.), *she deprived him of his eyes, but gave him sweet song.*

2. Verbs implying the idea of *beginning* or *ceasing*, of *abstaining* or *delivering*, of *separating*, *differing*, or *being distant*, with many others of kindred signification, such as in English would be followed by the particle *from*; as

δρομου ηρξαντο (Xen.), *they began a race.*

λῆγ' εριδος (Hom.), *cease from strife.*

εκωλυον τῆς πορείας αυτὸν (Xen.), *they kept him from his journey.*

τυραννων ελευθερωθησαν (Herod.), *they were freed from tyrants.*

βασιλείαν και τυραννίδα διαφερειν αλληλων ενομιζε (Xen.), *he thought that regal government and tyranny differed from one another.*

απεχει τῶν αργυρείων πλεῖον πεντακοσιων σταδιων (Xen.), *it is distant from the silver mines more than five hundred furlongs.*

3. Most verbs which signify the *actions of the*

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senses, that of sight excepted, and the *operations and affections of the mind*; as

τινων οσφραινομενος ἡσθειης (Xen.), *what things would you like to smell?*

αυτὸς τοῦτο Σωκρατους ηκουσα (Xen.), *I myself have heard this from Socrates.*

ακροασομαι τοῦ τε κατηγορου και τοῦ απολογουμενου ὁμοιως αμφοῖν (Demosth.), *I will listen both to the plaintiff and defendant alike.*

μνησασθε δε θουριδος αλκῆς (Hom.), *be mindful of impetuous courage.*

παρημεληκας τῆς μητρὸς (Xen.), *you have neglected your mother.*

μη μεγάλων δεῖ επιθυμεῖν παρὰ το δικαιον (Isoc.), *we must not covet greatness beyond what is right.*

4. Verbs relating to *value* or *desert*, *blame* or *praise*; as

ωνεονται τας γυναῖκας μεγάλων χρηματων (Herod.) *they purchase their wives at great prices.*

ποσου αν πριαιο (Xen.), *for how much might you buy it?*

την σοφίαν αργυριοῦ πωλεῖν (Xen.), *to sell wisdom for money.*

τῆς μεγιστης τιμωριας αξιωθῆναι (Xen.), *to be deemed worthy of the greatest punishment.*

ζηλῶ σε τοῦ νοῦ, τῆς δε δειλίας στυγῶ (Soph.), *I admire thee for thy sense, but hate thee for thy cowardice.*

διωξομαι σε δειλίας (Aristoph.), *I will prosecute thee for cowardice.*

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Rule 28. When a verb active governs two cases, one of these, namely that more remotely affected, is governed also by the passive, while the other becomes its subject; as

επεισθην ταῦτα ὑπὸ σοῦ (Xen.), *I was persuaded to these things by you.*

ρητορικὴν επαιδευθη (Plat.), *he was taught rhetoric.*

ᾧ εδοθη πολὺ, he to whom much has been given.

6. *Syntaxis of Pronouns.*

Rule 29. The pronoun of the third person, *ὁ, he*, serves also for the definite article, and this is its principal use. It is prefixed to the noun in order to determine and limit its application to some particular individual of the kind already known, mentioned, or implied; as

συ εἶ ὁ ανθρωπος, thou art the man.

Note.—*Συ εἶ ανθρωπος* would have signified only *thou art a man* in general, without referring to any one man in particular.

Obs. 1. The article is also employed very frequently when the whole of a kind or nature is considered as it were collected in one, and referred to as a known existence; as

μειζων δε τουτων εστὶν ἡ αγάπη, but the greatest of these is love.

εγινωσκε τι ἦν εν τῷ ανθρωπῳ, he knew or *discerned what was in man.*

Note.—The English idiom in most of these cases rejects

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the article, but not in all: thus we say, *the dog is a sagacious animal.*

Obs. 2. Even proper names sometimes admit the article for more emphatic distinction; as

τον Χρυσην ητιμησε, he dishonored Chryses.

Obs. 3. This article is of constant service instead of the personal or possessive pronouns; as

την χεῖρα δος την δεξιὰν (Aristoph.), *give me thy right hand.*

Rule 30. When a noun is intended either to apply at once to all things of the kind, as in general propositions; or, though indicating some particular individual, still to leave that individual undetermined, that is, unidentified with any one previously known, declaring merely of what kind it is; in such cases the definite article cannot be admitted; as

παντων χρηματων μετρον ανθρωπος, man is a measure of all things.

εἶδον εκ τῆς θαλασσης θηρίον αναβαῖνον, I saw a beast ascending out of the sea.

ανθρωπος ειμι, τοῦτο δ' εστι χειρονος καλλιον, I am a man, and this is better than a worse thing.

Note.—Such cases may often be distinguished by their admitting in English the use of such words as *every, any, some,* or the indefinite article *a* or *an.*

It may also be useful to observe that while the *insertion* of the article is limited to its proper cases, its *omission* is frequent in many even of these.

Rule 31. When two or more nouns are applied to

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the same person or thing, the article is prefixed only to the first, but when they relate to distinct persons or things, it is then, in general, repeated before each; as

ὁ περιεργος και συκοφάντης Δημοσθενης (Aischin.), *that busy-body and sycophant Demosthenes.*

ὁ γαρ συμβουλος και ὁ συκοφάντης διαφερουσι (Demosth.), *for the counsellor and the sycophant.*

Obs. In cases, however, where no ambiguity can arise, such as those of proper names, peculiar titles, incompatible qualities, names of distinct substances, and plurals in general, this rule is often neglected; as

τον Αλεξανδρον και Φιλιππον (Aiskhin.), *Alexander and Philip.*

αποπνιξαντες θαπτουσι και τον οινοχιόν και μαγειρον και ιπποκόμον και διηκονον, &c. (Herod.), *they suffocate and bury both the butler and cook and groom and attendant,* &c.

μεταξὺ τοῦ ποιοῦντος τε και πασχοντος (Plat.), *between the doer and sufferer.*

τῇ οψει τε και ακοῇ (Plat.), *both by the sight and hearing.*

τας ναῦς μεγιστας και ελαχιστας (Thuc.), *the greatest and least ships.*

Rule 32. The article is often joined with verbs in the infinitive, and by elleipsis with particles, giving them the force of nouns: it is also used in a manner deserving notice before relatives; as

το ζῆν απὸ λυπης αρχομεθα, *we commence our life with sorrow.*

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τα εξω, the things without, for *τα οντα εξω.*
τα επὶ τῆς γῆς, the things on earth.
προσηκει μισεῖν τους οἷος περ οὗτος (Demosth.), *it is well to hate such men as this.*

Rule 33. As a personal pronoun, *ὁ, he,* is not much used, except it be with some emphasis, as in marking distinctions or referring to a new subject of discourse; as

οἱ μεν λογοις πειθομενοι οἱ δε και δωροις (Xen.), *some persuaded by words and some also by gifts.*
ελῃφθησαν τινες, οἱ δε και απεθανον (Xen.), *some were taken and some also died.*
τῆς γαρ πεφυκα μητρὸς (Soph.), *for she is my mother.*
τῷ τοι μᾶλλον σκεπτέον (Plat.), *on this account it is the more necessary to examine.*
τους ξυμμαχους ου μελλησομεν τιμωρεῖν, οἱ δ' ουκέτι μελλουσι κακῶς πασχειν (Thuc.), *we shall not be about to punish our allies, and they will no longer be ill treated.*

Note.—By a peculiar usage after the conjunction *και,* and in some other phrases, it is common to put *ὁς* instead of *ὁ*; as *και ὁς εθαυμασε,* (Xen.) *and he wondered*; *και ὁς εφη,* (Xen.) *and he said.* A similar anomaly may sometimes be observed in distinctions; as *πολεις ἁς μεν αναιρῶν εις ἁς δε τους φυγάδας κατάγων,* (Demosth.) *destroying some of the towns and into others conducting the fugitives.*

In Ionic writers, such as Homer and Herodotus, on the contrary, the demonstrative is constantly superseding the use of the relative, an idiom nearly resembling the English; as *αλλὰ τα μεν πολιων εξεπραθομεν, τα δεδασται* (Hom.), *but as for the things we plundered from the towns, they are distributed.*

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Rule 34. The pronoun *αυτὸς* when before the verb, or added to another pronoun, is emphatic, meaning *self* or *same*: in other cases it is the simple personal, referring to what would most naturally be understood even were it omitted; as

την χωραν αυτοὶ καιουσιν ὡς αλλοτριαν (Xen.), *they burn the country themselves as if it were a foreign one.*

αυτὸ τοῦτο, *this very thing.*

προσηνεχθη αυτῷ δαιμονιζομενος, και εθεραπευσεν αυτὸν, *there was brought to him one possessed, and he healed him.*

Rule 35. The reciprocal *οὗ*, *of himself*, in the older writers, as Homer, is used as the third personal in general, but in the best prose writers it is restricted to its proper reflective sense; as

δαῖε οἱ εκ κορυθος τε και ασπίδος ακαματον πῦρ (Hom.), *she kindled for him both from his helmet and shield an unwearied fire.*

αλαζονειαν οἱ γε δοκεῖν εἶναι, εφη (Xen.), *he said that to him it appeared to be ostentation.*

7. *Syntaxis of Verbs.*

Rule 36. In general the noun most immediately affected by the active verb becomes in change of construction the subject of the passive; but it is remarkable in the Greek idiom, that, where an active verb governs two cases, that more remotely affected may

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in many cases be made the subject of the passive as well as the other; as

κεχειροτονημαι αρχὴν (Aristoph.), *I am appointed to the government.*

επιτετραμμένοι την φυλακὴν (Thuc.), *entrusted with the watch.*

Rule 37. Verbs are often used in the middle or passive forms, and followed by an accusative, when it is required to signify *to cause a thing to be done for one*, or as we should say, *to get it done*; as

τα ὁπλα μοι εποιησω (Xen.); *have you got me the armor made?*

τον πεζὸν απογραφομενος (Herod.), *causing the foot-soldiers to be enrolled.*

παῖδας εκδιδασκεσθαι (Eurip.), *to get children taught.*

Observations on the Use of the Tenses.

The proper force of the several tenses, as already described, is in itself sufficiently distinct, nor can it ever be doubtful which ought to be employed, provided that the point of time to which the verb is intended to refer be clearly determined: frequently, however, especially in the infinitive, optative, subjunctive, and imperative moods, this is not the case, and hence, in these moods, the selection of the proper tense is often a matter of nicety, and sometimes rather of choice than necessity. To consider carefully to what point of time it is proper that the verb should

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refer, is almost the only direction that can with advantage be given: reading and practice must do the rest.

In the indicative mood the point of time to which the several tenses have respect is for the most part both certain and obvious. The present represents the action as still continuing at the time of speaking: the imperfect does the same with reference to some particular point of time past: the future reckons from the time of speaking, declaring what is to be accomplished after it: the aorist always declares the accomplishment of the action before the time of speaking, and often, the context so requiring, before some particular point of the past time: the parakeimen refers to the time of speaking, representing the result of the action as then existing: the hypersyntelick does the same in reference to some particular point of time past.

The participles, from their nature, have respect to the time of the action of the leading verb, and as their relation to this is generally very obvious, their proper use is not attended with much difficulty.

Note.—Of all the tenses the time referred to is least determined in the aorist, whence its name. When it is a point of time past, this tense will require to be expressed by the English pluperfect; as

Χρυσην ητιμησ' αρητῆρα Ατρείδης· ὁ γαρ ἦλθε (Hom.), *Atreides dishonored Chryses the priest; for he had come.*

In general, to assist in distinguishing between the aorist and present, it may be observed that the former will be required whenever the scope of the discourse

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embraces the accomplishment of the action, or whenever the action is contemplated as past or accomplished in relation to that with which the context most nearly connects it; while the present, on the contrary, always represents the action as still continuing or imperfect.

The distinction between the aorist and parakeimen is more easy, and not quite so necessary: for as the latter contemplates the result of the action, it necessarily presupposes its accomplishment. The aorist, therefore, is involved in the parakeimen, and may in all cases be substituted for it without positive error. We must not, however, conclude that the parakeimen may with equal freedom be substituted for the aorist, for such an inference would be obviously erroneous.

The parakeimen, as passing at once to the result of the action, appears to be sometimes employed in order to convey the idea of haste or rapidity, and at others to express the tone of authority; as

φραζε και πεπραξεται (Aristoph.), *speak and it will be done.*

ἱνα, ην μη ὑπακουσωσι, τεθνηκωσι (Thuc.), *that, unless they obey, they may die*; literally, *be dead.*

The foregoing remarks may be illustrated by the following passage from Lucian. Hermes says to Charon,

ὡστε λῦε τα απογεια, την αποβάθραν ανελωμεθα, το αγκυριον ανεσπασθω, πετασον το ιστίον, ευθυνε, ὦ πορθμεῦ, το πηδαλιον, *so unfasten the moorings,* (set about it immediately, and while it is

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doing) *let us take up the ladder* (an action less immediate, and contemplated also in its accomplishment), *let the anchor be drawn up* (the parakeimen seems here to indicate authority and dispatch, or perhaps is used because the state in which the anchor remains after being drawn up is more particularly contemplated), *spread the sail* (the aorist is used here merely as the most simple and common imperative), *guide the helm, boatman* (an action that was to continue indefinitely).

Some of these, it must be confessed, are nice shades of distinction, but it cannot be doubted that to a Grecian perception they were not without propriety and grace.

On the Use of the Moods.

Rule 38. A verb in the infinitive mood commonly stands in immediate relation to some other verb, either as its subject or object, nearly in the manner of a noun: it may also, however, be subjoined to adjectives, and to certain particles; as

πᾶσιν ἡμῖν καταθανεῖν ὀφειλεται (Eurip.), *to die is due from us all.*

παραινῶ σοι γραφειν, *I recommend you to write.*

λεγειν τε και πρασσειν δυνατωτατος (Thuc.), *very able both in speaking and acting.*

Βορυσθενης πινεσθαι ἡδιστος εστιν (Herod.), *the Borysthenes is very sweet to drink.*

ὡστε ἱκανὸν εἶναι (Xen.), *so as to be sufficient.*

Obs. Conversely, a verb in immediate dependence on another is commonly put in the infinitive.

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Rule 39. The subject of the infinitive, if it have one, is commonly put in the accusative case, or at least understood to be so; but when it happens to be the same with that of the verb on which the infinitive depends, it commonly remains in the nominative, or such other case as it had before; as

δος με τισασθαι μορον πατρὸς (Aiskhyl.), *grant that I may avenge the fate of my father.*

ηγγελται ἡ μαχη ισχυρὰ γεγονέναι και πολλοὺς τεθνάναι (Plat.), *the fight is said to have been obstinate, and it is said that many are dead.*

ησθομην αυτῶν οιομενὼν σοφωτατων εἶναι ανθρωπων, *I perceived that they thought themselves to be exceedingly wise men.*

Rule 40. The infinitive mood may have the neuter article prefixed to it in every case, and is thus enabled to fulfil almost every office of a noun; as

το ἁμαρτανειν ανθρωπους ουτας ουδὲν, οἶμαι, θαυμαστὸν (Plat.), *that those who are men should err, is, I think, nothing wonderful.*

τι τουτου μακαριωτερον, τοῦ γῇ μιχθῆναι (Xen.), *what is happier than this, to be mingled with earth?*

δοκεῖ τουτῳ διαφερειν ανὴρ τῶν αλλων ζωων, τῷ τιμῆς ορεγεσθαι (Xen.), *man appears to differ in this from the other animals, namely in seeking for honor.*

προς το μετριων δεῖσθαι πεπαιδευμένος (Xen.), *educated so as to be moderate in his wants.*

Note.—When the article is in the genitive there often ap-

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pears to be an elleipsis of some such word as ἑνεκα, *for the sake of*; as

τας αιτίας εγραψα τοῦ μη τινας ζητῆσαι ποτε εξ ὁτου τοσοῦτος πολεμος κατεστη (Thuc.), *I have described the causes in order that none may ever question from what so great a war arose.*

Rule 41. The infinitive has often the force of the indicative or imperative, there seeming to be an elleipsis of some familiar phrase, such as *he said*, or *it happened*, or *remember*, on which it should depend; as

επειδὴ οὗ εκβῆναι την ψυχὴν (Plat.), *after that his soul had departed.*

και τον κελεῦσαι δοῦναι (Xen.), *and he commanded to give it.*

ου δε ὁταν εμὲ ὁρᾶς αιφνιδιως επεκθεῖν (Thuc.), *but do not as soon as you see me suddenly rush out to me.*

Rule 42. The indicative is more used than in English in oblique or dependent assertions, especially in citing the words of another with ὁτι or ὡς, in which case the *tense* also which was used by the original speaker, is often retained unchanged; as

εβουλευοντο ειτε κατακαυσουσιν ειτε τι αλλο χρησονται (Thuc.), *they consulted whether they should burn it or adopt some other plan.*

ελεγεν ὁτι ελευθερος εστι, και το γενος ειη Μιλησιος (Isoc.), *he said that he was free, and that he was one of Miletus.*

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Rule 43. The indicative of the past tenses is used with the particles *ει* and *αν* in hypothetical and conditional expressions, even in cases purely imaginary, provided that they respect the past or present time; as

ει μη ετυγχανεν αυτοῖς επιστήμη ενοῦσα, ουκ αν οἷοι τ' ἦσαν τοῦτο ποιεῖν (Plat.), *unless there were intelligence in them they would not be able to do this.*

ει δ' ἦσαν οικοι χρηστὸς ων ελανθανεν (Eurip.) *if they were at home his excellence would lie concealed.*

παλαι αν απολωλατε (Demosth.), *you would have perished long ago.*

Rule 44. In the expression of wishes, if they respect the past or present, it is common to use the indicative along with the particle *εἴθε*; but if they respect the future the optative is employed, either with that or some other particle, or without any; as

εἴθε τοτε σοι συνεγενομην (Xen.), *I wish I had then been with you.*

εἴθ' ἦν καλόν μοι σοι τ' αγειν συμπλουν εμὲ (Eurip.), *I wish it were becoming me and thee to take me as a fellow voyager.*

ει γαρ εμοὶ τοσσήνδε θεοὶ δυναμιν παραθεῖεν (Hom.), *O that the gods would bestow on me such power!*

ὦ παῖ, γενοιο πατρὸς ευτυχεστερος! (Soph.) *O*

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child, mayst thou be more fortunate than thy father!

Note.—In respect to the past and present, the phrase ωφελον, *I ought*, is also much employed; as
ηλυθες εκ πολεμου, εἰθ' ωφελες αυτόθ' ολέσθαι (Hom.), *you have come from the war, I wish you had perished there.*

Rule 45. In conditional assertions of all kinds, excepting such as plainly require the indicative, it is proper to use the optative together with the particle *αν*, or the poetic *κεν*: and this use of the optative is very extensive and delicate, numberless assertions that might be made positively being thrown into a conditional form for the sake of elegance or courtesy; as
δεινὰ αν ειην ειργασμένος ει λειποιμι την ταξιν (Plat.), *I should do a fine thing if I should leave my post.*
ισως αν οὖν τινες επιτιμησειαν τοῖς ειρημένοις (Isocr.), *some then perhaps will find fault with what has been said.*
ποδας δ' αν τις δοκιμαζοι πρῶτον μεν τους ονυχας σκοπῶν (Xen.), *one should prove the feet by first examining the hoofs.*
σοφίαν τι αν φησαιμεν εἶναι (Xen.) *what shall we say that wisdom is?*
χωροῖς αν εισω (Soph.), *go in.*
ουκέτ' αν κρυψαιμι (Aristoph.), *I will no longer conceal.*

Rule 46. In cases not admitting the indicative, and where the choice in consequence lies between the op-

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tative and subjunctive, the optative will in general be proper in speaking either of things past, or of things regarded merely as possible or imaginary; and the subjunctive in speaking of things present or future, and which at the same time are considered such as may actually be true or take place. The force of this rule ought especially to be noticed in the three following instances:—

1. In explaining the design or end of actions with the particles *ἵνα, ὄφρα, ὡς, ὅπως*, or *μὴ*; the optative in these cases corresponding with the English phrase *that I might*, and the subjunctive with *that I may*; as

Τυδείδῃ δῶκε μένος ἐν ἐκδηλος γένοιτο (Hom.), *she gave courage to Tydeides that he might become conspicuous.*

μίμν' ἐπι πυργῳ, μὴ παῖδ' ὀρφανικὸν θεὶης (Hom.), *stay on the tower, lest you make your child an orphan.*

ταῦτα γέγραπται ἵνα πιστεύσητε, these things are written that ye may believe.

ὄφρα κε τερπόμενος ὀπ' ἀκούης Σειρηνοῖιν (Hom.), *that you may hear with delight the voice of the syrens.*

Obs. 1. The subjunctive is, however, very frequently used instead of the optative in speaking of past intentions; as

Σόλων ἀπεδήμησεν ἔτεα δέκα ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι (Herod.), *Solon went abroad for ten years, that he might not be obliged to change any of his laws.*

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Obs. 2. The relative pronoun often involves the force of *ἵνα*, and governs the moods in the same manner; as

ου γαρ οἱ παρα νῆες και ἑταῖροι, οἱ κεν μιν πεμποιεν (Hom.), *for he has no ships or companions who might convey him.*

2. In expressing suppositions or conditions, in doing which the optative is commonly accompanied by *ει* or *επεὶ*, and the subjunctive by *αν* or one of its compounds: and it will also be useful to observe, that in the former case the conclusion is for the most part expressed by the optative with *αν*, while in the latter it is expressed by the indicative or imperative; as

ει τις τους κρατοῦντας τοῦ πληθους επ' αρετὴν προτρεψειεν αμφοτερους αν ωφελησειεν (Isoc.), *if any one could incline those who sway the multitude to virtue he would benefit both.*

εὰν σπονδαὶ γενωνται, ἀξουσιν αυτοὺς ενθεν εξουσι τα επιτηδεια (Xen.), *if a covenant be made they will bring them where they will have what is needful.*

ει μεν κεν Μενελαον Αλεξανδρος καταπεφνῃ, αυτὸς επειθ' Ἑλένην εχετω (Hom.), *if Alexander shall kill Menelaus, let him then have Helen.*

3. After relatives, whether pronouns or adverbs; as

οὺς Αρης ἑλοι ου παῖδας εἶδον (Eurip.), *those whom war snatched away saw not their children.*

παντας ὁτῳ εντυχοιεν κτεινοντες (Thuc.), *killing all whomever they might meet.*

ἑπεσθε ὁποι αν τις ἡγῆται (Thuc.), *ye follow wherever any one leads.*

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Rule 47. The subjunctive, without any particle, is sometimes used nearly with the force of the infinitive, and at others with that of the imperative, for which indeed in the first person plural it regularly serves: it serves also in certain cases, especially with the negative particle *ου μη*, for the future indicative; as

βουλει οὖν δυο ειδη θῶμεν πειθοῦς (Plat.); *will you then that we suppose two sorts of persuasion?*

ελθωμεν ανὰ αστυ, *let us go through the city.*

και ποτε τις ειπῃσι (Hom.), *and some one perchance will say.*

ου μη σε ανῶ, *I will never leave thee.*

Note.—In the aorist, after the negative *μη*, the use of the subjunctive instead of the imperative is the regular practice; as *η συμφαθι η μη συμφῆς* (Plat.), *either assent or do not assent.*

For further information respecting the use of the moods the student is referred to Matthiæ's Grammar.

Of the Participles.

Rule 48. Participles govern the same cases as the verbs to which they belong; as

δοξάζων τον Θεὸν, *glorifying God.*

ου σθενει νικητέον γυναῖκας, *we must not conquer women by force.*

Obs. Even verbal nouns and adjectives have sometimes the same power; as

Ἡρακλεῖ δωρηματα, *presents to Hercules.*

επιστημονες τα προσηκοντα τῇ ἑαυτῶν ὁπλισει (Xen.), *understanding what appertains to their own accoutrements.*

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Rule 49. When the state or circumstances either of the noun which is the subject of the verb, or of that which is governed by it, forms the object of the verb's action, then such state or circumstances will in general be better expressed by a participle agreeing with the noun than by an infinitive mood; as

κλαυσας μεθεηκε, *he ceased weeping.*

εκμαθησεται αμαρτὼν (Herod.), *he will learn that he has erred.*

δειξω σοφὸς γεγὼς, *I will show that I have been wise.*

νικωμενη ουκ ανεξεται (Eurip.), *she will not endure to be conquered.*

κλυοιμεν Κυκλωπ' ολωλότα, *we should hear that the Cyclops was dead.*

Rule 50. A participle may also be added to a verb in agreement with its subject, in order to explain the cause, manner, or design of the action; as

δικαιος ων εβουληθη λαθρα απολῦσαι αυτὴν, *being a just man he designed to put her away privately.*

ουκ εφθησαν πυθομενοι τον πολεμον και ἦκον ἡμῖν αμυνοῦντες (Isocr.), *they no sooner heard of the war than they came to assist us.*

ἦλθον εγὼ παυσουσα τεὸν μενος (Hom.), *I came to allay thy passion.*

Rule 51. The participles of all the tenses may freely be constructed with εἶναι, and other verbs having the force of connectives; as

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ατενιζοντες ἡσαν εις τον ουρανὸν, they were gazing into heaven.

μη προδοὺς ἡμᾶς γενῃ (Soph.), *lest you should betray us.*

ὁ νῦν καταστρεψαμενος εχεις (Xen.), *that which you have now subdued.*

Note.—In the above usages of the participle it may be perceived that the Greek idiom considerably resembles the English, more at least than it does the Latin or French.

Rule 52. A participle is often subjoined to a verb in cases where it would otherwise be necessary to use two independent verbs; as

τοῖς εν φυλακῇ πνευμασι πορευθεὶς εκηρυξε, he went and preached to the spirits in prison.

Rule 53. A participle, accompanied for the most part but not always by a noun or pronoun, is frequently found in the genitive case without there being any other word which can properly be said to govern it: this is called the genitive absolute, and is much used in explaining the causes or attending circumstances of actions; as

Θεοῦ θελοντος ουδὲν ισχυει φθονος, when God wills grudging avails nothing.

Obs. Other cases are also occasionally employed in a similar manner; as

θεῶν φοβος ουδεὶς απεἰργε, το μεν κρινοντες, εν ὁμοιῳ και σεβειν και μη (Thuc.), *no fear of the gods restrained them, judging as they did that it was all alike to be pious or not.*

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περιιόντι τῷ ενιαυτῷ φαινουσι παλιν (Xen.), *with the return of the year they make a show again.*

προσταχθὲν αυτῷ αναγράψαι τους νομους, αὐτὸν νομοθέτην κατεστησεν (Lysias), *having been set to copy out the laws he constituted himself a law-giver.*

ἁπλᾶς δε λυπας εξὸν ουκ οισω διπλᾶς (Eurip.), *as it is permitted me to bear single griefs I will not bear double.*

Rule 54. The participle is of constant service in phrases that would otherwise be expressed by the relative pronoun and verb; as

τι δη λεγοντες διεβαλλον οἱ διαβαλλοντες (Plat.); *what then did those who accused say in accusation?*

τῷ αιτοῦντι σε διδου, *to him that asketh thee, give.*

8. *Syntaxis of Particles.*

Of Adverbs.

Rule 55. Adverbs derived from adjectives govern the same cases as their originals; as

αξιως λογου αυλεῖν (Xen.), *to play remarkably well on the pipe.*

εμοὶ ὁμοιως επισταμενος (Xen.), *taking the same view of the matter as I do.*

Rule 56. There are many adverbs which admit of being prefixed to nouns in the manner of prepositions, and these govern for the most part the genitive

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case. Such are χωρὶς, *apart*; πλην, *except*; προσθεν, *before*; οπισθεν, *behind*; εγγὺς, *near*; πορρω, *far*; εσω, *within*; εξω, *without*; περαν, *beyond*; ἀλις, *enough*; and many others: but ἁμα, *at the same time*, and ὁμοῦ, *together*, require the dative; as

χωρὶς αυτοῦ εγενετο ουδὲν, *without it nothing was.*

ἡ δ' ακουσ' ἁμα τοῖσι γυνὴ κιεν (Hom.), *but the woman went along with them unwillingly.*

Rule 57. Μα and νη, particles of attestation, are followed by an accusative; as

ου, μα τους εν Μαραθῶνι παρακινδυνευσαντας (Demosth.), *no, by those who hazarded themselves at Marathon.*

νη τους θεοὺς (Plat.), *yea, by the gods.*

Rule 58. Some adverbs are joined with particular moods: thus αχρι and μεχρι, *as far as*, are generally used with the indicative; ὁτε and ὁποτε, *when*, and ἑως, *whilst*, with the indicative or optative; ὡς and ὁπως, *as* or *that*, with the indicative, optative, or subjunctive; while all that are compounded with αν require in most cases the subjunctive.

Rule 59. Of the two negatives ου and μη, the former belongs to independent, the latter to dependent propositions. Ου generally accompanies the indicative, and frequently also the optative; the other moods and the participle commonly take μη.

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Obs. 1. If the participle be used in a manner equivalent to an assertion it takes *ου*; as

αληθεῦσαι τα οντα τε ὡς οντα, και τα μη οντα ὡς ουκ οντα (Xen.), *to have represented truly what was real as being so, and what was not real as not being so.*

Obs. 2. In negative propositions suspended in the form of interrogation, doubt, or surmise, *μη* is used with the indicative; as

μη συ μειζων εἰ τοῦ πατρὸς ἡμῶν; thou art not greater than our father, art thou?

φοβουμεθα μη αμφοτερων ἡμαρτηκαμεν (Isoc.), *we fear lest we have missed both.*

Rule 60. Two or more negatives used together do not in Greek destroy each others force but rather confirm it; as

ὡστε πᾶσιν αισχύνην εἶναι μη ου σπουδαζειν (Xen.), *so that it is disgraceful to all not to be diligent.*

σμικρὰ δε φυσις ουδὲν μεγα ουδεποτε ουδένα ουτε ιδιώτην ουτε πολιν δρᾷ (Plat.), *but a little nature never does any thing great either for an individual or for the state.*

Note.—There are several words which, according to their different senses, may be considered either as adverbs or conjunctions: such are *ὡς, as* or *that*; *επεὶ, after that* or *because*; *ἵνα, where* or *that,* and some others.

Of Prepositions.

When a preposition is joined to a noun, its own proper force is of necessity combined with that of the

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case in which the noun happens to be. Hence it often happens that the prepositions express different meanings with different cases, and consequently that when we desire a preposition to convey any particular meaning, we must be careful that the proper case be subjoined to it.

Of the prepositions some are joined with one case only, some with two, and others with three.

Rule 61. Αντὶ, απὸ, εκ, προ are joined only with the genitive; εν and συν with the dative; ανα and εις with the accusative.

Note.—In the older poets, however, ανα is sometimes used with the dative.

Rule 62. Διὰ, κατὰ, and ὑπὲρ, according to the sense which is to be expressed, may be joined either with the genitive or accusative; as will be illustrated by the following examples:—

Διὰ 1. with Gen. *through, by way or means of*; as

δια στενῆς πυλης, *through a narrow gate.*

δι' οργῆς, *in anger.*

δι' ἑνδεκατου ετεος, *after eleven years.*

2. with Acc. *through, because of*; as

διὰ φθονον παρεδωκαν αυτὸν, *because of envy they delivered him.*

Κατὰ 1. with Gen. *down from, against*; as

βῆ δε κατ' Ουλυμποιο καρηνων, *he went down from the summits of Olympos.*

τις καθ' ημῶν; *who is against us?*

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2. with Acc. *down along, according to, lying at* or *about*; as

κατὰ τον ποταμὸν, *down the river.*

κατὰ τον νομον, *according to the law.*

οἱ καθ' ἡμᾶς, *those of our times.*

κατα μῆνα, *monthly.*

Ὑπὲρ 1. with Gen. *over, in behalf of*; as

ὑπὲρ τῆς κωμης γηλοφος ἦν, *over the village was a hill.*

ὑπὲρ ἡμῶν απεθανε, *he died in our behalf.*

2. with Acc. *above, beyond*; as

ὑπὲρ ἑξηκοντα ετη γεγονὼς, *above sixty years old.*

Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον, *to the Thracians beyond the Hellespont.*

Rule 63. Αμφὶ, επὶ, μετὰ, παρὰ, περὶ, προς, and ὑπὸ, may be joined either with the genitive, dative, or accusative.

Αμφὶ 1. with Gen. *about, concerning*; as

οψιν αμφὶ παιδὸς εμοῦ (Eurip.), *a vision concerning my child.*

2. with Dat. *about, on, on account of*; as

αμφὶ πυρὶ στῆσαι τριποδα, *to set the tripod on the fire.*

τοιῇδ' αμφὶ γυναικὶ πολὺν χρονον αλγεα πασχειν, *on account of such a woman to suffer woes for a long time.*

3. with Acc. *about, near, around*; as

οἱ αμφὶ βασιλέα, *those about the king.*

Note.—This preposition closely resembles περὶ in almost

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all its meanings. In the Attic prose writers it is seldom joined with any other case than the accusative.

Επὶ 1. with Gen. *on, touching, at, in, during, over*; as

τα αχθεα επὶ τῶν κεφαλεων φορεουσι (Herod.), *they carry their burdens on their heads.*

επὶ τῶν δουλων ελεγομεν (Plat.), *we were speaking touching servants.*

μεῖναι επὶ τοῦ ποταμοῦ (Xen.), *to stay at the river.*

επὶ Κεκροπος, *in the time of Kekrops.*

οἱ επὶ τῶν πραγματων, *those who are over the affairs.*

2. with Dat. *on, depending on, following on, for, in addition to*; as

μενειν επὶ τοῖς ὁπλοις (Xen.), *to remain on their arms.*

επ' αρτῳ μονῳ ζῆν, *to live on bread alone.*

τα μεν εστιν εφ' ἡμῖν, τα δ' ουκ εφ' ἡμῖν (Epictet.), *some things are dependent on us, and some are not dependent on us.*

ανεστη επ' αυτῷ Φεραύλας (Xen.), *following on him arose Pheraulas.*

επὶ ποσῳ αν βουλοιο; *for how much would you?*

'ουκ επὶ τεχνῃ εμαθες (Plat.), *you did not learn as for a profession.*

επὶ τουτοις, *moreover.*

3. with Acc. *on, against, aiming at, lasting*; as

αναβαινειν εφ' ἱππον, *to mount on horseback.*

επ' αυτὸν μηχανασθαι (Xen.), *to plot against him.*

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επ' αυτόγε τοῦτο παρεσμεν (Aristoph.), *we are here for this very purpose.*

επὶ δυο ἡμέρας, *for two days.*

Μετὰ 1. with Gen. *with, following with*; as

αυτὸς και οἱ μετ' αυτοῦ, *himself and those who were with him.*

μετὰ θρασους, *with boldness.*

2. with Dat. (only in poetry) *with, amongst*; as

μετὰ προμαχοισι μαχεσθαι, *to fight amongst the foremost.*

3. with Acc. *after, in pursuit of*; as

μεθ' ἡμέρας ἑξ, *after six days.*

χρυσεῖον μετὰ κῶας, *in pursuit of the golden fleece.*

Παρὰ 1. with Gen. *by, on the part of, from*; as

κατηγορεῖται παρὰ τῶν Ιουδαιων, *he is accused by* or *on the part of the Jews.*

παρὰ σου εμαθομεν, *we learnt from thee.*

2. with Dat. *with, in the presence, keeping, or estimation of*; as

ου παρὰ μητρὶ σιτοῦνται οἱ παιδες (Xen.), *the boys do not board with their mother.*

χαριτι παρὰ Θεῷ και ανθρωποις, *in favor with God and men.*

3. with Acc. *by, beside, in comparison with, beyond, transgressing*; as

εκαθητο παρὰ την θαλασσαν, *he sat by the sea.*

ηλαττωσας αυτὸν βραχύ τι παρ' αγγελους, *thou hast lowered him a little in comparison with angels.*

επονει παρὰ τους αλλους, *he labored beyond the others.*

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παρὰ τον νομον, *beside*, or *transgressing the law.*

Περὶ 1. with Gen. *about, concerning, for,* and in poetry *above*; as

ταῦτα εγὼ λεγω περι ὑμῶν (Xen.), *these things I say concerning you.*

μαχεσθαι περὶ πατρίδος, *to fight for ones country.*

ἡγεῖσθαι τι περὶ πολλοῦ, *to count a thing for much,* that is, *to make much account of it.*

ὁς περὶ μεν νοον εστὶ βροτῶν (Hom.), *who indeed in understanding is above mortals.*

2. with Dat. *about, on, for*; as

περὶ τῇ χειρὶ χρυσοῦν δακτυλιον φερειν (Plat.), *to wear on the hand a golden ring.*

περὶ γαρ διε ποιμένι λαῶν (Hom.), *for he feared for the ruler of the people.*

3. with Acc. *about, around, in regard to, near about*; as

κοιμῶνται οἱ εφηβοι περὶ τα αρχεῖα (Xen.), *the youths repose about the public courts.*

αμελῶς εχειν περὶ γονέας, *to be neglectful in regard to ones parents.*

περὶ λυχνων ἁφὰς, *about candle-light.*

περὶ επτακοσιους, *about seven hundred.*

Προς 1. with Gen. *towards, in respect of, appertaining to*; as

προς Θεοῦ και προς ανθρωπων αναιτιος, *guiltless towards God and towards men.*

και σε προς τοῦ σοῦ τεκνου ἱκνοῦμαι (Soph.), *and I beseech thee by thy regard to thine own child.*

οἱ προς αἱματος, *relations by blood.*

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2. with Dat. *at, in addition to*; as

εκειντο προς τοῖς ποσὶν αυτοῦ, *they lay at his feet.*

ετι δε προς τουτοις, *and moreover.*

3. with Acc. *to, towards, with regard to, in comparison with, with*; as

απέβη προς μακρὸν Ολυμπον (Hom.), *he departed to high Olympos.*

τα προς μεσημβρίαν, *the parts towards the south.*

προς ευεργέτην ουδὲν ἄξιον ποιοῦντες, *doing nothing suitable towards a benefactor.*

εἶπε προς τον παππον (Xen.), *he said to his grandfather.*

εάν τις σε προς ταῦτα ἐρωτᾷ, *if any one question you with regard to these things.*

προς τι με ταῦτα ἐρωτᾶς; *to what end do you ask me these things?*

λῆρος παντα εδοκει εἶναι προς το αργυριον εχειν (Xen.), *all seemed to be nonsense in comparison with having the money.*

ἑως ποτε εσομαι προς ὑμᾶς; *how long shall I be with you?*

αγωνιστέον προς τους ανδρας (Xen.), *we must contend with the men.*

Ὑπὸ 1. with Gen. *from under, by the agency of, by*; as

νεοσσὸν ὑπὸ πτερῶν σπασας (Eurip.), *having drawn a young bird from under the wings.*

τετακται ὑπὸ Θεοὺ, *it is ordained by God.*

παντες αν ὑπὸ λιμοῦ απολοιμεθα (Xen.), *we should all have perished by famine.*

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2. with Dat. *under, in the power of*; as

πεπτωκὼς ὑπὸ τῷ ἵππῳ (Xen.), *fallen under the horse.*

ὑπὸ τοῖς πολεμιοις γενέσθαι (Xen.), *to come into the power of ones enemies.*

ὑπὸ τῇ λεοντῇ πιθηκος, *an ape under the lion's skin.*

3. with Acc. *under, subject to, at the time of*; as

οικηματα ὑπὸ γῆν, *dwellings under ground.*

τῶν ὑπὸ βασιλέα βαρβαρων (Xen.), *of the barbarians subject to the king.*

ὑπὸ την καταλυσιν τοῦ πολεμου (Xen.), *at the close of the war.*

Rule 64. Prepositions in composition with verbs still continue in general to govern their proper cases, if, without altering the sense, they may be separated from the verb, and placed immediately before the noun which it governs; as

αποπηδᾶν ἁρματος (Xen.), *to leap from a chariot.*

καταδικαζω εμαυτοῦ (Xen.), *I condemn myself.*

Obs. Very frequently in such cases the preposition is actually repeated before the noun, and that not without elegance; as

ὁταν ὁ ἱππος απὸ τῆς φατνης αποβῇ (Xen.), *when the horse has gone away from the manger.*

Note.—Besides those noticed above there are a few other prepositions which are of less importance, and moreover not used in composition: such are ανευ, *without,* and the poetic ατερ, *without*; also ἑνεκα, *for the sake of.* All these govern a genitive.

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Of Conjunctions.

Rule 66. The conditional particle *αν* is joined not only with the indicative of past tenses, and with the optative and subjunctive, as already mentioned, but likewise with the indicative of the present and future, and with infinitives and participles; as

κινδυνευει γ' αν φρονιμος τις εἶναι οὗτος (Plat.), *this may happen to be some intelligent person.*

πολὺ αν ετι μᾶλλον η νῦν αχρεῖοι εσονται (Xen.), *they will in that case be still much more unserviceable than now.*

οἶμαι δε τους ακουοντας ουδὲν αν αντερεῖν (Isoc.), *I think that the hearers will say nothing against it.*

χωρὶς τῆς περιστάσης αν ἡμᾶς αισχύνης (Demosth.), *beside the disgrace that would have befallen us.*

Rule 67. Αν, when added to other particles or to relatives, is commonly followed by the subjunctive; as

ἐὰν ἑαλωκὼς ἡ (Xen.), *if he be taken.*

ὁπόσα αν πλεῖστα δυνηται (Xen.), *as many as ever he can.*

Note.—Of the other conjunctions, though numerous, little need here be said. Ἱνα, *so that,* is sometimes joined with the indicative: ει, *if,* επει, *because,* and ει μη, *unless,* are followed by the indicative or optative, as is also ὁτι, *that*: ὡστε, *so that,* is usually followed by the indicative or infinitive.

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PART THE FOURTH.

On Versification or Metre.

Versification is in all languages founded on a certain regular recurrence of syllables distinguished in some particular manner from the rest. In English, and most of the modern European languages, the recurrent syllables are chiefly distinguished by having the acute tone or accent, but in Greek and Latin they were distinguished by being uttered with the *long time*.

Greek verse, then, like music, is strictly governed by *time*. It is founded on the distinction of long and short syllables, each of the long occupying as much time in utterance as two short. The tones or accents do indeed in the mean time rise and fall, as do the notes of a melody on the musical scale, but in this variation they are governed by no certain rule, neither does the constitution of the verse at all depend upon it. The essence of the verse, as we have already stated, consists in the *rythm* or keeping of time.

As a melody is measured by what musicians call bars, so is a verse by *feet*, each of which consists of a certain number of syllables, long or short, in a particular order.

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The poetic feet most useful to be distinguished are the *iamb*, the *trochee*, the *spondee*, the *tribrach*, the *daktyl*, and the *anapæst*.

The iamb consists of a short syllable and a long, as . . . . . λŏγῳ̄;
the trochee of a long and a short, as . . μοῦσᾰ;
the tribrach of three short, as . . . . ἔθἔτŏ;
the spondee of two long, as . . . . μοῦσῆς;
the daktyl of one long and two short, as δᾰκτῦλŏς;
the anapæst of two short and one long, as ᾰρἔτῇ.

The general rules for distinguishing long and short syllables have already been given in the first part of this grammar, and the quantity of the doubtful vowels in the various grammatical forms has been marked as they occurred. For further information on these points we must refer the student to larger works, to lexicons, and above all to the reading of the poets, by which he will learn not only what is certain, but how much likewise is uncertain and variable.

The few following remarks, however, must not be omitted.

1. When in poetry short final vowels are immediately followed by other vowels, they are generally cut off.

2. Long final vowels so situated are generally, though not necessarily, shortened.

3. When a vowel naturally short is followed by a mute and a liquid, the syllable, if in heroic verse, is commonly reckoned as long; but if it be in iambic verse, it is commonly made short if the liquid be ρ,

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and long if it be either of the others preceded by a middle letter, as β, γ, δ.

4. The final syllable of a verse is generally held to be common, but this does not apply to anapæstics.

5. The doubtful vowels have not always any certain quantity, but are made both long and short, even in the same line; as

Ἄρες, Ἄρες, βροτολοιγε, μιαιφονε, τειχεσιπλῆτα!
War, War, slaughterous, blood-stained, leveller of walls!

Of the different sorts of Verse.

The different forms of verse or measure are named from the feet of which they are principally composed. Their varieties are numerous; but we shall only notice the most important, which are the following:—

1. *Dactylic Measures.*

The first and most noble of all the Greek measures is the *heroic* or *hexameter*, the verse of the Iliad and Odyssey. It consists of six feet, of which the four first may be either dactyls or spondees, the fifth is generally a dactyl, and the last always a spondee; as

ἄνδρᾰ μοῐ | ἔννέπĕ | μοῦσᾰ πŏ|λῡτρŏπŏν | ὃς μᾶλᾰ | πōλλα,

in which all are dactyls but the last:

ἔνθ' αῦ | Τῡδεῐ|δῃ Δῐῐ|μῆδεῖ | Πᾱλλᾰς Ἀ|θῆνη,

in which the two first are spondees:

οὖρεᾰ | τε σκῐῐ|ἔντᾰ θᾰ|λᾱσσᾰ τε | ἠχῆ|ἔσσα,

in which the fifth is a spondee.

Most verses, except such as are very short, both in

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this sort of metre and in others, require in some part a *pause* or break, and the just placing of this is of much importance to their effect. It must, of course, be at the end of a word, but the ear for the most part requires that it should not be at the end of a foot. In each of the three lines above cited the pause falls somewhere in the third foot, but this is by no means necessary, although it be, in this kind of verse, its most common situation.

In the poems of Homer it is not uncommon to find syllables lengthened which by the ordinary rules ought to be short. This often happens in final syllables when short vowels are followed by semi-vowels: but among several causes to which these and other anomalies in his versification have been ascribed, the most deserving notice is *the Æolic Digamma.*

It appears that some at least of the earlier Greeks prefixed to many words which we now find commencing with a vowel a certain labial sound, supposed to have nearly resembled that of our *w.* In later days this practice was by most of the Greeks abandoned, but in the Æolic dialect it was much longer retained, nor had they the sound alone, but employed also a proper character to represent it, which from its figure, nearly similar to the Roman F, obtained the name of *digamma.* In what particular words this letter was pronounced is at present a matter of much uncertainty, but from the analogy of the Latin, which sprung out of the Greek at a very early period, it is probable that we may place on the list such words as

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οἶνος, wine, αρετη, virtue, ἦρ, spring, and others, corresponding as they do to the Latin *vinum, virtus, ver.* Our own word *war* may indicate as much in regard to Αρης.

That this sound, though unwritten, was used in many instances by Homer, and that this was the reason of his lengthening certain short syllables, and not striking off certain final vowels, is every way probable. At the same time it is evident that this subject has given occasion to much learned trifling, involved as it is in hopeless uncertainty, and being after all of but little practical importance; and we therefore think it well to warn the young student against bestowing on it a disproportionate measure of attention.

The hexameter often alternates with another sort of dactylic measure, and they form together the sort of verse called *elegiac.* In the measure alluded to the two first feet may be either dactyls or spondees; then follows a single long syllable; after this two dactyls; and then another single syllable. Thus—

εκ νεφέλης φερεται χιόνος μενος ηδὲ χαλάζης.
βρῡντῆ | δ' ἔκ λᾱμ|πρᾱς | γῑγνέται | ᾱστερŏ|πης.

2. *Anapæstic Measures.*

Verses founded on anapæsts freely admit both spondees and dactyls in their place.

φεῡ φεῡ | δῦστᾱν' | ᾱλλ' οῡδ' | ἔσῐδεῖν
δῦνᾰμαῖ|σε θέλῶν | πŏλλ' ἄνε|ρᾱσθαῖ
πŏλλᾰ πῦ|θᾱσθαῖ | πŏλλᾰ δ' ἀ|βρῆσαῖ
τοῖᾱν | φρῑκῆν | πᾰρἔχεῖς | μοῖ.

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The last line is *catalectic*, that is to say, its last foot is imperfect, which is also the case in those that follow:

'ῆμῖν δ' | Ι˘θᾰκῆ | πᾰτρῐ̈ς ἔσ|τῐ̆
πλἔ̆ομεν δ' | 'ᾰμ' Ο˘δῦσ|σεῖ θεί|ῳ. CRATIN.

There is a longer form much employed by Aristophanes, and hence named Aristophanic. It is also catalectic.

ὦ τῆς | μἔγᾰλῆς | σὄφῐ̈ᾶς | ἔπῐ̈θῦμ|ῆσᾶς | ᾱ̈νθρω|πἔ̆ πᾰ̆ρ' 'ῆμῶν
'ὥς εῦ|δαῖμῶν | ἔν Α˘θῆ|ναῖοῖς | καῖ τοῖς | Ε˘λλῆ|σῖ γἔνῆ|σεῖ
εἶ μνῆ|μῶν εἶ | καῖ φρῦν|τῖστῆς | καῖ τὄ τᾰ̆|λαῖ πῶ|ρὄν ἔνἔσ|τῐ̈ν
ἔν τῇ | ψῦχῇ | καῖ μῆ | κᾱμνεῖς | μῆθ' 'ἔσ|τῶς μῆ|τἔ̆ βᾰδῖ|ζῶν.

3. *Iambic Measures.*

A verse of six iambs with certain liberties, and called iambic trimeter, is that principally employed by the Greek dramatists. Its rule is most strict in the Tragedians; but even with these it is permitted to introduce tribrachs in every place but the last, spondees in all the odd places, dactyls in the first and third, and anapæsts in the first, and sometimes, though rarely, elsewhere. In the introduction of proper names still greater license is allowed.

δεῖνὄς | χᾰ̆ρᾱκ|τῆρ κᾰ̄|πῐ̈σῆ|μὄν ἐν | ῥὸτοῖς
ἔσθλοῖς | γἔνἔσ|θαῖ κᾰ̄|πῐ̆ μἔ|ιζὄν ἔρ|χἔται
τῆς εῦ|γἔνἔ|ᾱ̄ς ὄνὄ|μᾰ̆ τὸ|σῐ̈ν ᾱ̄ξῖ|οις.

A shorter and pleasing form of iambic verse is common in Anacreon:—

'ὄ πλοῦ|τὸς ἔ|γἔ̆ χρῦ|σου
τὸ ζῆν | πᾰρῆ|γἔ̆ θνῆ|τοις
ἔ|κᾰρ|τἔ̆ροῶν | φῦλᾰ̄τ|των.

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4. *Trochaic Measures.*

Trochaic measures are less used than either of the former kinds. They admit most of the other feet except iambs.

πῶλε̆ | Θρῃκί|ῃ τῐ̆ | δῃ̄ με
λῐ̄ξῐ̆ν | ῐ̄μμᾰ|σῐ̄ βλε̆|ποῦσα
νῃλε̆|ῶς φε̄ν|γεῖς, δῐ̆|κεῖς δε
μῃδε̆ν | εἰδε̆ν|αῖ σῐ̄|φον ; ANAC.

μᾱτε̆ρ | οῦ λῐ̆|γῶν ᾰ̓|γῶν ε̄στ' | ᾱλλ' ᾰ̓|νῃλῶ|ταῖ χρῐ̆|νος
ε̄ν με̆|σῶ μᾰ̆|τῃν, πε̆ρ|αῖνεῖ | δ' οῦδε̆ν | 'ῃ̄ πρῐ̆|θῦμί|α.

There are besides certain measures in which no one foot very decidedly prevails, and which may therefore be called mixed. Among the most agreeable of these is the Sapphic, which is, however, almost a trochaic.

καῖ γᾰ̆ρ | αῖ φεῦ|γεῖ τᾰ̆χε̆|ῶς δῐ̆|ῶξει
κ' αῖ δε̆ | δῶρᾰ̆ | μῃ̄ δε̆χε̆τ' | ᾱλλᾰ̆|δῶσει
αῖ δε̆ | μῃ̄ φῐ̆|λεῖ τᾰ̆χε̆|ῶς φῐ̆|λᾱσει
η οῦ κε̆ν ε̆|θε̄λλοις. SAPPH.

Where long syllables are thrown in before dactyls or after anapæsts, a variety of verse is produced which is called Ionic.

πλῃ̄|ρῃ̄ς με̆ν ε̆|φαῖνε̆τ' | 'ᾱ σε̆|λᾱνα
ᾰ̓ῖ | δ' 'ὡς πε̆ρῐ̆ | βῶμῐ̆ν | ε̄στᾰ̆|θῃ̄σαν. SAPPH.

δῐ̆κῐ̆μῐ̄ς | δ' ῐ̄ν|τῐ̆ς 'ὑπῐ̄σ|τᾱς
με̆γᾰλῳ̃ | ρε̄ν|μᾰτῐ̆ φῶ|τῶν
ε̆χῠ̆ροῖς | 'ε̆ρκ|ε̆σῐ̆ν εἰρ|γεῖν
ᾰ̓μᾰχῐ̄ν | κῡ̄|μᾰ θᾰ̆λᾱσ|σῃ̄ς. AESCHYL.

THE END.

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